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THE RELIGION OF THE KWAKIUTL INDIANS

By

FRANZ BOAS

"THE RELIGION OF THE KWAKIUTL INDIANS"

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BY

FRANZ BOAS

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PREFACE

The present volume contains the translations of the texts given in Part I of this volume. The translations correspond to the texts as nearly as possible line by line. For this reason it was necessary to employ sometimes an awkard order of words which, however, will not be found to obscure the sense of the translation. The page numbers of the texts will be found in the margin. The end of each text line is indicated by a slanting line and every fifth line is numbered corresponding to the numbering of the text lines.

The difficulty presented by the translations of Indian names could not be entirely overcome. Wherever it seemed possible, I have translated the names, even in cases in which the translation is doubtful, because the reading of the texts is made unnecessarily difficult by the use of native terms. The reader is warned not to accept the translations of names as absolutely correct. In a number of cases I have accepted the translations or explanations given by Indians and transmitted by Mr. Hunt, which are probably folk etymologies.

Additional notes on the religious beliefs and practices of the Kwakiutl will be found in my report on the Ethnology of the Kwakiutl in the Thirty-fifth Annual Report of the Bureau of American Ethnology, Washington, 1921, pp 603–749 and 1318–1333. The winter ceremonial has been described by me in Social Organization and Secret Societies of the Kwakiutl Indians, Report of the United States National Museum for 1895, Washington, 1897.

New York, Columbia University, September 1930.

Shamanism.

I Desired to Learn / the Ways of the Shaman /

I desired to learn about the shaman, whether it is true or / whether it is made up and (whether) they pretend to be shamans. Now I knew the one who is referred to as a great (5) new shaman of the Nā'k!wax·daᵋxᵘ, who has the name Making-alive (Q!wēq!ŭᵋlag·īla) / and about the shaman of the ʟ!a'ʟ!asiqwăla, who has the name Bringing-Life-out-of-Woods (Q!ŭla'mōlt!ᴇlsila), for / they were my intimate friends, the two shamans. / And so I went to the Nā'k!wax·daᵋxᵘ who were living at Hanging-at-Mouth (Tē'gŭxstēᵋ). /

Now as soon as night came I heard a shaman singing his sacred song (10) in the woods at (a place) not far from the rear of the village. Then / I asked Causing-to-be-well (Hē'łamas), the head chief of the Nā'k!wax·daᵋxᵘ, / for it was his house where I stayed, "Who, indeed, is the shaman / singing his sacred song behind the houses?" said I to him. Then / he said, "It is the new great shaman Making-alive, (15) who is going to cure this Place-of-Home-Coming (Nä'nagwas), the son of Potlatch (ᵋmā'x̣wa)," / said he. "We are all about to go in with the women and the children / to this house of Potlatch, for that is where Place-of-Home-Coming is lying down sick," / said Causing-to-be-well to me. It was not long that Causing-to-be-well stopped speaking, / saying his words to me when four men came wearing red cedar bark around their heads (20) and round red cedar bark tied around their necks. Their faces were blackened with / charcoal. They wore belts of flat red cedar bark. / As soon as they came into the house they stood up inside of the / doorway. Then spoke not aloud one of them when he said, "We come / walking that we may all go into the house to witness our friend (25) Making-alive, as he will try to make alive this our friend Place-of-Home-Coming," / said he. Then three of them said, "Get up quickly," while / they all were covered with eagle down. Then they went out / of the house and they never laughed. I asked Causing-to-be-well, / "Who are these four men? What are they? Cannibal dancers?" said (30) I to Causing-to-be-well. Then he answered me laughing / and said, "These are our great shamans, the four who came walking / to us. That one has the name Fool

(NEnō'lo), who spoke first, and that / is Cause-of-Falling-down
(Ts!Elā'xēł) and Bringing-Life-out-of-Woods and Life-Owner
(Q!ŭᵋlä'd). These are our / great, feared shamans for they can
throw (sickness)," said he to me. (35) Then Causing-to-be-well
asked me to get ready also, for he was / getting ready with his
wife to go to witness (the performance). Now we / went out of
2 the house and we went into the house of Potlatch. (1) Then we
were asked by Fool to sit down in the middle of the / left hand side
of the house. Then came in / all the men and all the women and
children / and not even one of them was smiling as they came in
(5) and they did not talk loud. Only they did not come in, / the
menstruating young women. As soon as they were all inside / the
four shamans took a board for beating time and / put it down in
the rear of the house in front of the / song leaders. And also this,
the shamans took batons (10) and distributed them among the song
leaders. That one also, / Fool, took eagle down and feathered all
the / song leaders and all the spectators. As soon as he had finished,
/ the song leaders beat fast time. They had not been doing so very
long when / they lifted their batons. It was not very long before
they (15) again beat fast time. Then it was not very long before
they lifted / their batons. Then the shaman came singing his
sacred song on the / right hand side of the house. Now the four
shamans went out / of the door of the house and the song leaders
beat fast time again. / Again they lifted their batons. Now came
singing his sacred song (20) the shaman, / at the seaside of the
house. Again beat fast time / the song leaders. It was Fool who
was leading, coming into the house at the door. / Then the new
shaman came next to him, singing his sacred song. Behind him
came / the three shamans like the attendants of the cannibal
dancer, whom we / call, "those upon whom he leans." Now they
went around the fire in the middle of the (25) house. They went
around four times as he was singing his sacred song and swinging
his / rattle. Then he sat down in front of the place where Place-of-Home-Coming was sitting, / the sick one. The four shamans went
by twos / standing on each side of Place-of-Home-Coming, who was
naked. / Now Making-alive felt of the chest of Place-of-Home-Coming while he was (30) just all the time singing his sacred song;
but not for a long time had Making-alive been feeling / of the chest
of Place-of-Home-Coming when Fool asked Skin-dressing-Woman
(Alā'k·ilaōg̣wa), / the mother of Place-of-Home-Coming to take a
new dish with / fresh water in it as a dish for wetting (the mouth)
of the shaman. Now Skin-dressing-Woman / took a new dish,
which was ready on the floor, to give to Fool. (35) Then Fool put

down the dish, the receptacle for wetting (the mouth), at the right
side of / Making-alive. Then Making-alive put his right hand /
into the water that was in the dish, the receptacle for wetting (the
mouth), and he scooped up the water / and put it into his mouth
while he was pressing with his left hand / on the chest of Place-of-
Home-coming. As soon as he had the water in his mouth he (40)
blew it on the place that was being pressed by him. Then the
shaman sucked it. / And so he was sucking for a very long time
when he lifted his head and took out of his mouth / the blood in his
right hand, and he squeezed the / blood so that it dripped into the
water in the dish, the receptacle for wetting (the mouth). (1) When 3
the blood was all out, he stood up and sang his sacred song, / going
around the fire in the middle of the house. Then he stretched out
his left / hand, opening out his fingers and something stuck, /
(that looked) like a worm, in the middle of the palm of his hand.
That (5) was referred to by Fool as the sickness. Then he went
around (the fire) and threw upward / the sickness. He sat down
near the sick / man and blew on his chest; but not really for a
long time / had he been blowing when he stopped. He sucked only
once, / for he obtained right away the sickness. When they do not
get the (10) sickness when they suck the first time, then they only
get the sickness when / they have sucked four times. Then Making-
alive arose. / Around him were standing the four shamans and I
saw / that they secretly talked to one another. Now they probably
finished their talking. / Then Making-alive sang again his sacred
song and walked out from among (15) the four shamans. He
walked around the fire in the middle of the / house, swinging his
rattle while the song leaders were not beating fast time. / As soon
as he came to the place from which he had started and where were
standing the four shamans, he gave his rattle to Fool. / Fool told
the song leaders to go ahead and beat time on the boards. Then
(20) Making-alive pressed both his hands against his stomach as he
was / going around the fire in the middle of the house, as though he
were a drunk / man. Now he tried to vomit. Four times he went
around the / fire in the middle of the house, then he vomited blood
and he caught it with / his left hand. Now there was among it
what was referred to by Fool (25) as quartz, among the blood when
Making-alive opened his fingers. / Then Fool dipped a cup into
the water and / poured it into his hand in the middle of the quartz
crystal so that the blood came off. / Then it was shining. Now
he held on the palm of his hand the quartz crystal, / as he stretched
out his left hand. Then Fool and the (30) three other shamans
followed him as he went around the fire in the middle / of the house

and Fool said as they walked following / Making-alive, "Do you not now wish to become a shaman and to let this / great shaman go ahead and throw this quartz crystal into the stomach of the one who wishes / to become a shaman?" said he. Then not one man answered him. (35) Now Fool told the song leaders to go ahead and beat fast time on the board. / As soon as the song leaders were beating fast time on the board Making-alive pressed together his / hands and threw the quartz crystal. Fool who was following (him) / looked upward watching the quartz crystal. Then he said it was flying about in the house. / Now Fool came and stood still in front of (40) the place where I was sitting. He said, "O shamans, important is what has been done by the / supernatural quartz for it went into this our friend here, / into this Giving-Potlatches-in-the-World (ᵋmā′x̣ŭlag·îlis)," said he, naming my Indian name. / "Now
4 this one will be a great shaman," said he. Then (1) all the men turned their faces looking at me / where I was sitting. As soon as he finished all went out, / the men and women and children, / out of the house. Now we all went into our (5) houses for it was late at night. And so I was ready / to lie down when the old woman, whose name was / Throwing-away (Ts!ᴇqā′la) came and sat down near (the place) where I was sitting. / She whispered as she said, "Go outside that we may talk together / at the seaside (of the house) there," said she, as she arose and went out. (10) But I went out also, not far from her. As soon as I / had gone out of the door of the house I saw two / men standing at the seaside of the house. Then came the / one, that Making-alive, and took hold of my right hand / and said, "Come, friend, and let us go," said he, as he pulled (15) me to walk behind the houses. Now / we went into the woods and we sat down at the foot of a thick / spruce tree. Now I heard men whispering together. / Then spoke one of the men, behold, it was / Fool, and he said, not loud, "We have come, we have come, (20) friends invited by Healing-Woman with our / great friend Giving-Potlatches-in-the-World, that he now may come to be among us, / in our quality of shamans. Now, friends, let us pray our / great friend to accept what I am going to say, that / our great friend may not make ashamed this new shaman (25) Making-alive who threw into his stomach the quartz which / makes great shamans as it goes into the stomach, for he only does not / feel it yet. So now he will reply to what I have said to him," said he / to me. Now I did not see Cause-of-Falling-down, as he was sitting / near to where I was sitting on the ground, for it was very dark that (30) night. Then he spoke and said, "Go ahead friend Giving-Potlatches-in-the-World, / go on and take this what makes it easy to

obtain property, only / waiting for the amount of payment for
shamanistic services from the chiefs, when their children are sick /
and (what is paid) to us shamans here. Let us now have you for a
chief and / do come among us," said he. Then spoke Qā'snomālas.
(35) He said, "Good was your word, Cause-of-Falling-down, when you /
said that we should have our great friend as a chief. Now let him
know all the / secret ways of the shamans, in case he should answer
kindly / our speech as we were trying to get him to come among us,"
/ said he. Now I replied to their speeches. I said, (40) "Good are
your words, friends, for now you say that I / shall be among you.
And so I shall look into my heart tonight. / I shall tell you tomorrow
night," said I to them. / Then all the shamans begged me not to
talk (1) about what they had said to me. Then spoke Making- 5
alive. / He said, "O, friend Giving-Potlatches-in-the-World, do not
by any means fail to hold / these words of our friends here, else it
would be a shame if you should not join / me, I mean this, that
you should really make up your mind to (5) come among us that
you may be always happy / as we all are in this way," said he.
Now we stopped / our speeches for a while after this. We all went
home to / our houses. Then at once I went to bed. / For a long
time I did not go to sleep that night for I was thinking (10) what
was to be my answer to the words of the shamans to me. Then
/ it occurred to me that I was the principal one who does not
believe in all / the ways of the shamans, for I had said so aloud to
them. / Now I had an opportunity by what they said that I should
really learn / whether they were real or whether they only pretended
to be shamans. Now I made up my mind to (15) go among them
and I went to sleep after this. As soon as day came / in the morning
I arose and went out of the house. When I / went out, one of
the young men who has the name G̣w̱aᵋyō'sdēdzas, / saw me coming
walking and he came and stood on the ground where I / was standing.
Then he questioned me. He said, "Have you not felt the
(20) quartz crystal of the liars, the shamans, the one that they
referred to that was thrown into your stomach?" / said he to me.
He meant that he really did not believe the / shamans and he said
this aloud to them. Then I said to him, / "I did not feel it." He
said, "You will never feel it, for / these are just great lies what the
shamans say," said he as he (25) left me. Then I went into our
house and saw / Causing-to-be-well who was building a fire. Then
he called me to sit by his side. / He whispered and questioned me.
He said, "What did you / dream of last night? I mean this, what
was done by the new / shaman Making-alive to you?" said he. And
I said I had had no (30) dream. Then he laughed. He said, "You

will never dream / about the ways of the true shaman-maker for those are just lies / what the shamans say," said he. Then I laughed. I / said to him, "Now I shall wait for what is going to happen with what Making-alive / did to me. I shall not feel it," said I to him. Now I found out that (35) all the shamans of the Nā'k!wax·daᵋxᵘ were angry with Making-alive, / because he said that he had thrown the quartz crystal into my stomach, for I was a visitor, / and so it was said that all the shamans would be ashamed if I did not feel / that anything had happened to me. Now I really made up my mind / to go among the shamans for they had said that they all would (40) teach me all their ways. As soon as I had finished / my breakfast with Causing-to-be-well I went out of the house and I / walked towards the north end of the village of Tē'gŭxstēᵋ. / As soon as I came to the end I went into the woods and I went
6 behind (1) the houses coming back. As soon as I came to the rear of the / house of Causing-to-be-well an old woman came to head me off. / The woman came out of the woods, for she was a shaman woman / whose name was Q!ŭlᴇnts!ē'samag̣a. She asked me to go (5) into the woods following the trail, "that you go and talk with our / friends," said the woman to me. Now the woman / went home to her house. I walked following the trail into the woods. / I arrived at the foot of a thick spruce tree. Then / I saw Fool hiding at the foot of the (10) tree. As soon as I had gone to the place where he was hiding he requested / that we should go into the woods; and so Fool went ahead. / I followed him. Then we arrived at the lake of the river of / Tē'gŭxstēᵋ. And so I saw a house there, the / house of the Cannibal Dancer who disappears in winter when the (15) Nā'k!wax·daᵋxᵘ have their winter ceremonial, and the one to which those go who pretend to be sick, who wish / to be made shamans by Healing-Woman. We went in at the door of the / house, the house, the receptacle of the supernatural power, for that is the name of the house, and I / was asked by Fool to go and sit down in the rear of the house / where were sitting Making-alive and Qā'snomālas and Cause-of-Falling-down (20) and Bringing-Life-out-of-Woods and Life-Owner (Q!ŭᵋlā'dē) and Tō'gomālis and the women / shamans, Shaman-Woman and Q!ŭlâltâ'lidzᴇmg̣a. As soon as I / was seated, Fool spoke. He said, "He has come, our / great friend here, friends. He came here, he came into this great place / where we are sitting, this which is not known to all the uninitiated (25) men, the secret ways of the shamans. So / let us listen to the way of the mind of our great friend / Giving-Potlatches-in-the-World. Now you will reply, friend Giving-Potlatches-in-the-World, / for really our friends wish that you come among / us," said

he. Immediately I replied to his words. (30) I said, "Now you all
listen to what I am going to say, / friends. And so I shall know all
the ways in which / the shamans act. Evidently you will teach
them to me, / for I have resolved in my mind to go among you,"
said I to them. / Then replied chief Endeavoring-to-Invite (ʟā'lē-
liʟ!a) who is not a shaman, (35) for he is only a song leader (a
wise man), for he gives advice to the shamans / what they are to do.
But chief Causing-to-be-well is different; / he owns the shamans
on the opposite side of the numaym of Endeavoring-to-Invite
which is / the numaym Sī'sᴇnʟ!ē. Causing-to-be-well is chief of the
numaym / Tsī'tsᴇmē'leqăla. Then Endeavoring-to-Invite said,
"O, friends, (40) now we got this our great friend. Take care, /
friends, and let us begin to teach him the beginning of the ways /
of the one who wishes to be a shaman, the one who faints and who
trembles with his body / when the quartz crystal is thrown into his
stomach. Now go on, friend Life-Owner, (1) and try to pretend 7
to faint that it may be seen by Giving-Potlatches-in-the-World
here from you," / said he. Then Life-Owner sat down on the right
hand side of the / house. For a long time lasted his breathing.
Then he was turning on his back / and he stretched out. Then he
trembled with his body. (5) Then four shamans went and took
hold of him as he went around in the / house and he cried, "Haai',
haai', haai'," trembling with his body. / As soon as he reached near
the door of the house / he stopped. Then Life-Owner stopped
breathing as he lay down on his back. / One of the shamans, that
Fool, spoke, for he (10) was holding Life-Owner. He said, "The
breath of our / friend here has jumped out. Now I shall feel of
him, friends," / said he, as he sat down by the side of Life-Owner,
on his right hand side. / Then he felt of the middle of the lower end
of his sternum, / and of his navel. For a long time he was feeling of it.
Then (15) he blew on what he referred to as a swelling inside at the
upper end of the stomach of / Life-Owner. But he had not been
blowing very long at his stomach when / Life-Owner began to
breathe. Then he trembled with his body. Now / Fool arose and
spoke. He said, "O / friends, now listen that you may know why
our friend (20) did thus. This came into his stomach, this super-
natural power," said he. / Then I was told by Cause-of-Falling-down,
that I should watch all the actions of / Life-Owner, for this was the
first of the ways of the shamans, the way / Life-Owner was acting.
Then Qā'snomālas arose and sat down / by the side of Life-Owner
who was still lying down on his back on the floor. Then (25)
Qā'snomālas felt of the upper part of his navel. / He blew on it.
He had not been blowing long when Life-Owner opened his eyes /

and sat up. Then he spoke. He said, "O / friends! What may have been my way of being thus or (my) being made foolish," said he. / Then Qā'snomālas just said, "You were dead; you were just (30) brought to life by our friend Fool," said he. Then sat down / Qā'snomālas with Life-Owner, for he was now well. Then / Fool spoke. He said, "This is the beginning. Now / friend, you will lie down among the graves every night, always, so that they / may believe that you are a shaman." Then next is the fainting, the trembling of the (35) body, always at night; the singing of two / sacred songs for healing the sick; the singing of two sacred songs / for trying to catch the soul of the sick one who is nearly / dead; the singing of two sacred songs for putting the ring of hemlock / and of white shredded cedar bark on the sick one; the blowing on the top of the head (40) of the sick one when his soul is not right; the feeling of the stomach of the shaman / when the cause of his shamanism is not right; the feeling when he tries to find the sickness of the / patient; the feeling for the child of a pregnant woman when the child does not lie properly / in the womb of the woman, for
8 that is always a reason for calling the (1) shaman and he goes to put right the child; then also when is eating / the shaman. As soon as a person walks behind him, then the / shaman at once falls on his back and trembles with his body. / Then he bites the edge of his tongue and he sucks out the blood and (5) pretends to vomit. Then he says that it jumped into him the soul of the / man who walked behind his back while he was eating; no matter whether it was a woman / or a child or even a dog; then he falls on his back / and trembles with his body and he pretends to vomit the blood of his tongue. / Then for a long while he tries to get it and he vomits out the soul. As soon (10) as he has vomited what he refers to as the soul, the man, the owner / of the soul, sits down and the shaman / sets the soul on top of his head. Then he sings his / sacred song. As soon as he has finished singing his two / sacred songs, he blows on the top of the head of the man. (15) As soon as he has finished the shaman presses it down with both / hands. Now he says that the soul has gone down / at the crown of the head of the man, for that is referred to by the / shamans as the doorway of the soul of the man, the crown of the / head. Therefore the shaman does this.

(20) As soon as the child of a chief is very ill and also when / a chief is very ill, they give up trying in vain / to give medicines of various kinds. Then he sends his attendant to ask / the shaman to come and cure him. Right away the shaman who has been named / follows the one who was sent that he may go and try to cure (the patient). (25) As soon as they enter the house the shaman is asked

by the father of the / patient to sit down on the right hand side of
the sick one. / The shaman just stares at the sick one who is now
naked. / When he has been there awhile feeling about the stomach
or the chest / of the sick boy, the shaman speaks. (30) He says,
"Great is the sickness here. Now clear our house / that I may try
to obtain supernatural power in the woods towards evening," /
says he as he arises and goes out of the house. Then he goes into /
the house of the dreamer, for the dreamer does not cure / sick
persons, for he is not (35) given the power by the shaman-maker to
cure sick persons, / but he is given the power to feel the sickness.
/ They are not called by the name shaman for this is just their name,
/ dreamer, a common name. However / a creature of the shamans
is the dreamer, for he (40) listens all the time for the sayings of the
sick people / when they point out with the first finger where they
feel very ill / in the chest or in the stomach, and all this is found
out / by the dreamers and they go to tell all this to the (1) shamans 9
of their numaym. For this reason I call the dreamer the eyes of
the / shamans, for as soon as he / finds out everything about the
sickness of a sick man, he at once / calls secretly all the shamans to
go into the woods. (5) As soon as all the shamans are seated on the
ground the dreamer speaks. / He tells the shamans the / place of the
sickness seen by him in the person who is very sick. / As soon as he
has finished telling them, one / of the shamans speaks. He asks his
friends (10) about the kind of sickness that the patient will have, /
whether a fly went into him or whether it is the reason of the winter
ceremonial or whether it has been thrown by a shaman / or whether
it is sickness or whether the shaman-maker went into him. "Now you
will pick out / one of those named by me," says he. Then all the
shamans are just quiet. / One of them speaks after this. He says,
(15) "O friends, I think it is a sickness that makes lie down / the
patient," says he. Then he takes eagle down / and gives it to the
shaman who is to cure the sick person, the one who / goes to feel
of the sick person. That is the reason why he goes to the / house
of the dreamer, that he is to call secretly all the (20) shamans to go
into the woods and also to listen to the dreamer / when he tells them
where the sickness of the sick / person is. After this has been done
/ the shaman is called who had gone to feel of the sick person, and
he / succeeds in one attempt to suck (out the sickness), if he makes
(25) the down stick on the palm of his left hand, (the down) which
is pretended to be the sickness. "Now you / will go around the fire
in the middle of the house singing your sacred song as you are
going." / When he arrives at the starting place, he presses on his
mouth the / blood-covered down which is sticking on, the pretended

sickness / and he draws it into the mouth and swallows it. "Then you (30) blow on the place where it is sticking. Then clasp your hands together and / the song-keepers will beat fast time." Then he throws up what is referred to as / the sickness, the blood-covered down, but he has just / swallowed it. Then it is believed by those who do not know the ways of the / shamans. That is the reason why the down sticks on his hand, (35) the blood, for long before this the shaman put the down / between the inner upper lip and the gums before / he goes in. It is not apparent although he rinses his mouth / before he begins to heal (the sick). It does not come off. As soon as he / has made the cure, the first thing he does is to bite the edge of his (40) tongue and when he sucks the sick person / the blood comes out of his tongue. Then the shaman raises his head. / Then the down mixed with blood comes. (There are) / many
10 shamans who suck the sick person and (1) the blood comes out from the gums. This is an easy way to obtain / the blood when it is this way with the blood of the gums. / It is a good shaman who does this, but it is difficult when the shaman / bites the edge of his tongue for it is very painful, and (5) for a long time it does not stop bleeding, even a long time after he has stopped / sucking the one who is being healed, although he rinses out his mouth with cold / water. The blood does not stop flowing. But it is very / easy to get blood from the gums, for the blood only comes when / the shaman sucks strongly. After he has stopped sucking, (10) the gums stop bleeding. After he has sucked / he rinses out his mouth with cold water and immediately / the gums stop bleeding after that.

Now the killer-whale is the shaman-maker of the / shamans who have for their chief Endeavoring-to-Invite, the head chief of the / numaym Sī'sEnL!ēᵋ of the Nā'k!wax·daᵋxᵘ; and it is said, otherwise is (15) Causing-to-be-well, who (also) owns shamans, for Causing-to-be-well is the chief of the / numaym Tsī'tsEmē'lEqăla of the Nā'k!wax·daᵋxᵘ. It is said, / the toad is the one makes his shamans. It is said, the Magic-of-the-Woods / is the shaman-maker of the shamans of chief Owner-of-Throwing-away- (Property) (Ts!Exᵋēd), for / Owner-of-Throwing-away is the head chief of the numaym Chiefs'-group (G·ē'xsEm) of the (20) Nā'k!wax·daᵋxᵘ. It is said that Warrior-of-the-World (Wīnalag·îlis) is the shaman-maker of the shamans of / chief Potlatch, for Potlach is the head chief of the / numaym Great-ones (ᵋwā'las). It is said that Quick-moving-Woman (Hä'lamâlag̣a), the Mouse-Woman / is the shaman-maker of the shamans of Hä'qalał, the head chief of the / numaym TE'mł-tEmłEls. And one each is the dreamer (25) of each of the chiefs of

the various / numaym who watches for the kinds of sickness of / all the men and the women and the children, / and he informs the shamans regarding the sick persons who have been seen by him. And so / therefore, the shamans know early the place of the sickness in the (30) body of the person. This is often done by the shamans when / they say that they dream of the sickness that is said to be on the left hand side of the chest of the / person; for, indeed, the shaman just follows the words of the / dreamer. It is he, the dreamer, / who tells the shaman what is heard by him, spoken about the feeling of weakness (35) of the people when they talk that they think that they do not keep together with their / souls. Then the shaman says right away that he dreamed that he / tried to catch his soul. Immediately the man / referred to by the shaman as the one who has no soul begs the shaman to / have mercy on him and to try to get his soul that it may come back to him. (40) As soon as night comes he builds a fire in the middle of the house of the person who has no / soul, and then is set right by the shaman / the soul of the man. And so this is the reason why I say that / the ways of the shaman are (according to) what is said by the dreamer; (1) for the one who has the name Made-to-be-Foolish 11
(Nō′łiᵋlakᵘ) is the dreamer of the shamans of / Endeavoring-to-Invite whom I now joined, for Made-to-be-Foolish is the son of Fool, / the shaman. Made-to-be-Foolish is the only one who owns the right to get / the bodies to be eaten by the cannibal dancers of the Nā′k!wax·daᵋxᵘ, when the (5) Nā′k!wax·daᵋxᵘ have their winter ceremonial in winter. Now I was told / just to follow the instructions given by the shamans to me, / according to everything that I talked about in this writing. / Now I really resolved to pretend to be a shaman. Now I / fainted and, before it was really daylight in the morning, (10) I went to the graves and I sat down and was waiting for those to wake up who belong / to the Kwakiutl. As soon as I saw one man / walking along I arose so that he should see me. / Then I started and went home. Now that man / talked about seeing me among the graves. I had not (15) been doing this long before I went to Landotter-Point (Xumda′sbē), the village of the / ʟ!a′ʟ!asiqwăla. As soon as I had thrown my anchor stone into the water / the late chief of the ʟ!a′ʟ!asiqwăla, the late Getting-Rich (Q!ō′maᵋnakŭla), came. / He spoke and said, "Welcome, child; / welcome, you have come, you have come being sent for to come to this my (20) grandson Food-Owner (Hă′mdzid), who dreamed about you that you would come and take out / his great sickness, this one who is now given up by the shamans of my tribe, / the ʟ!a′ʟ!asiqwăla. Now he said that he had a dream last night / that you came

to take out this his sickness. Therefore I / come to beg of you, Giving-Potlatches-in-the-World, to go tonight,"—for (25) although he is not a shaman, that one of whom the sick person dreams, / generally the sick person gets well quickly for, indeed, / he himself believes in his dream, although that man is not a shaman / who comes to take out the sickness,—said the late Getting-Rich / to me. Now the ʟ!a'ʟ!asiqwăla did not know that I (30) was trying to become a shaman. Now I always kept with me / a little eagle down which is to represent the sickness sucked out / of the patient. As soon as it was getting dark / in the evening many men came in their canoes to get me. / I had already taken the eagle down and (35) put it under my upper lip between / (the lip and) the gums. As soon as this was done I went aboard / the canoe and when the canoe arrived on the beach of the house of / the late Getting-Rich, then all the men went ashore / and they all went into the house of the late Getting-Rich. I was (40) the last. When all the men had gone in we went in / with the late Getting-Rich and his late elder brother, the late Q!ō'mox̣ᵘsᵋāla, for these were / the great shamans of the ʟ!a'ʟ!asiqwăla, both of them. Now the fire was in the middle
12 of the house and they were all inside, the men (1) and the women and the children, in the house. And so he was / the first, the late Q!ō'mox̣ᵘsᵋāla. I was next to him. The last / was the late Getting-Rich. Then we walked and went to the / place where Food-Owner, the sick young man, was lying in the middle of the rear of the (5) house. Then the late Q!ō'mox̣ᵘsᵋāla asked me to sit down at the / right hand side of Food-Owner. Then I saw that he / was really weak, for his breath was really short. / Then the late Q!ō'mox̣ᵘsᵋāla spoke. He said, / "Now go on, Food-Owner, point out where in your dream Giving-Potlatches-in-the-World took out (10) your sickness, for it is he who has come and / sits by your side," said he to him. Now Food-Owner opened his eyes and/ looked at me, for he had his eyes shut when I sat down by his side. / I almost did not hear him when he spoke. He said, / "Welcome, have mercy on me that I may live, father," said he as he (15) pointed with the first finger of his right hand to / the lower end of his ribs. "I dreamed that here you took out something like / a worm," said he. At once I pressed on it with my / right hand. I said to him, "Now I shall try to get it out / so that you may get well," said I to him. And the wife of the late Getting-Rich, who (20) had the name Xa'nᴇyōs, came and put down a wash basin with / fresh water on my right hand side, / (this basin has the name "the shaman's receptacle for wetting"), and also a / cup full of fresh water. Then I took the cup and I / rinsed my mouth with the water of the cup and (25) after

I had done so I tried to suck out what was referred to by Food-Owner as / the sickness that I had taken out in his dream. Now I tasted the blood that / came out of my gums. Not very / long had I been sucking when I lifted my head. I spat the / blood into my hand, mixed with the down intended to represent the sickness, into my (30) right hand. Then I squeezed the blood in the water in the / basin. I only squeezed the surface of the / down. Then I arose and I opened my right / hand and sang the sacred song made by Cause-of-Falling-down for me. / Now the blood-covered down stuck on my right (35) hand as I went around the fire in the middle of the house. Then / the ʟ!a'ʟ!asiqwăla beat fast time, for they all saw / that what they called the sickness, sticking to my hand. / Now Food-Owner also saw it. Therefore he wished to / sit up. Now Food-Owner was sitting on the floor. Just at his sides (40) were the late Getting-Rich and his late wife Xa'nᴇyōs holding him. / As soon as I came to where he was sitting I asked him to look / at his former sickness. And so he said that this was / the way of his dream, said he. Then I took off the blood covered down and (1) 13
wrapped it in shredded white cedar bark and I went and buried it in the / hot ashes of the fire in the middle of the house. Now I finished / after this. Now all the ʟ!a'ʟ!asiqwăla were surprised at what I had done / for Food-Owner, for he said right away that he was very hungry (5) in the morning, and he also said that there was no pain in / his right side, indeed, because he believed strongly in his dream about me. / As soon as I sat down, the late Q·ō'mox̣ᵘsᵋāla went and / sat down by the side of the head of Food-Owner and they whispered together and talked together. / After they had finished their talking, the late Q!ō'mox̣ᵘsᵋāla arose and (10) spoke. He said, "O you slaves, Getting-Rich / and you, Xa'nᴇyōs, don't stay in this way in the house. Arise and let us / sing our sacred songs to thank our master for his words, for he / said that he felt the sickness taken out by this great / shaman. Now he is alive," said he and all the ʟ!a'ʟ!asiqwăla sang their sacred songs. (15) After they had finished singing, / the late Getting-Rich took a well made neck ring of the cannibal dancer, / of thin red cedar bark, for Food-Owner was a cannibal dancer. He told his / tribe that he would now put the ring around my neck for my shaman's neck ring, / "and also the name Qā'sᴇlid, for the shaman's name of this (20) great shaman, for he has pulled Food-Owner out of / what would have been his grave box," said he as he came and put around my neck the red cedar bark. / Now we finished after this. Now I was known by / all the tribes as a great shaman on account of Food-Owner / who became at once quite well; and now he was a strong man (25) again. /

Now I was walking along late at night, when I saw a / small canoe coming to the beach and a single man in it. / I went down to the beach to meet him for he was just sitting still / in his small canoe as though he hesitated whether he should come ashore (30) or not. Then I went up to him. Behold, who should it be but Made-to-be-Foolish, the / dreamer of the shamans of the Nā'k!wax·daᵋxᵘ. As soon / as he recognized me he spoke to me secretly. / He said, "O friend, this is the work I do traveling in the night, / trying to find out the sickness among the various tribes that I (35) may go and tell our friends at Tē'guxstēᵋ, so that they may dream. / Now I only wish to come and tell you about chief / Calumniated (Hē'nak·!ālasōᵋ), for now he is very ill and they have / already made his grave box. I mean that you may dream / this night about what I told, and that you tell your dream in the morning," said he. (40) Then he started and paddled away. Now he went home to / Tē'guxstēᵋ, and he also told what had been seen at Fort Rupert (Tsā'xis); / — that Calumniated was now very ill, — to the shamans. / Made-to-be-foolish did not tell the Nā'k!wax·daᵋxᵘ that he had
14 come to (1) Fort Rupert and he also did not tell that Calumniated/ was now very ill, for that is the way for Made-to-be-Foolish to act,/ because nobody in his tribe knows where he goes when he goes paddling, / for he generally starts in the night. But (5) then the shamans know. You know what I have done to / Calumniated, for a long time ago I have written about this to you.[1]/

This is the reason why I do not believe in all the doings of the shamans / of all the tribes. I mean this, I went to the / Koskimo. When I arrived at the beach of the house of (10) Great-Mountain (Nᴇg·ä'dzē) I was invited in by him. Immediately his wife got ready / to give me to eat. And after I had eaten, / Great-Mountain told me that all the Koskimo would go in / with their wives and children into the house of Beginning-to-Give-Potlatches (Maᴇ'm-x̣ᵋwīd), / for he felt strongly about his sick princess Woman-Made-to-Invite (ʟ!ālelilaō'g̣wa) (15) and that all the shamans had tried in vain to cure her, said he. / Immediately I asked Great-Mountain, "In what part of the body does Woman-Made-to-Invite feel the / sickness," said I to him. Then he said, "She also / feels it at the lower part of the chest at the upper end of the stomach," said he. / As soon as it was evening, there went to call four of those who are referred to by the Koskimo (20) as real shamans who have gone through (everything), that is Hā'daho and Place of-Getting-Rich / and Great-Dance (Ăwā'lasᴇlał) and Post-of-World (Qᴇ'ldēdzᴇm). As soon as the four / shamans had gone out to walk and call at the house of Great-Mountain, I took some / down which I always kept with me and I wrapped it up so that / it was round like a worm. As soon as I had done so I went (25) and put it under my upper lip in the space between it / and my gums, and this was the reason why I had done so, because/the four shamans asked me to go and look on, for they did not yet know that I / was believed to be a shaman by the L!a'L!asiqwăla and the Kwakiutl. / Now Great-Mountain asked me to go with him and his (30) wife, and we went into the house of Beginning-to-Give-Potlatches. / Then we were asked to sit down at the right hand side of / the door of the house. Now I saw Woman-Made-to-Invite / lying down on a new mat in the middle of the rear of the / house. When all the men and (35) women who did not menstruate and the children had come in / Beginning-to-Give-Potlatches arose and spoke. He said, "Welcome, / supernatural ones, for you have come to fight for my child with the Evil-Bringing-Woman. / I mean this, supernatural ones, now you will really suck it out," said he. / Now none of the shamans of the Koskimo went near Woman-Made-to-Invite, (40) the sick woman, for they kept together sitting down in the middle / of the right hand side of the house. They do not act / in the way as is done by the Nā'k!wax·daᵋxᵘ, for the song leaders beat fast time four times / before the shaman comes into the house. (1) And so the first to stand up 15 was Hā'daho, and he sat down at the / right hand side of Woman-Made-to-Invite. Then they took off / the shirt of Woman-made-to-Invite and immediately Hā'daho pressed his / right hand on the lower end of the chest, not (5) making a sound. Then Beginning-to-Give-Potlatches took a small dish and / poured fresh water into it. After he had done so / Beginning-to-Give-Potlatches called the four late shamans, / old women, to go and pray that the shaman might cure her. / The name for the four women is "Those-who-Pray-for-the-Shaman". (10) Now two women sat down on the right hand side of / Hā'daho, and two sat down on his left. / And when the four who pray for the shaman were ready, Hā'daho / put his right hand into the water in the small dish / and he put the water into his mouth and took it in his hand. Now (15) he rinsed his mouth. As soon as he had finished, he bent his mouth to the / upper end of the stomach of the sick woman. As soon as he began to suck / the women began to pray speaking together, the / four praying-women of the shaman. They said, "Go ahead, / go ahead, curer, curer, curer, who begs for our true friend. You, supernatural power, (20) supernatural power, go ahead, go ahead! Now have mercy of her, use your supernatural power / that you may make her alive with your true life-bringer of your / supernatural power. Supernatural power, go ahead, go ahead, curer, curer, curer." /

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[1] See pp. 281, 282.

As soon as the shaman lifted his head, for this is referred to by the Indians as / lifting the head, when he stops sucking the sick woman, then again (25) / the four women said together, "Now it has come, now it has come, now it has really come. You have obtained what made sick our friend," said they. / Then the shaman pressed with his right hand his / mouth and he took out of his mouth saliva and put it on his hand. He squeezed / the saliva which is called by the shamans of the Koskimo (30) "mixed with sickness." He put his hand / into the water in the small dish and he squeezed it in the water so that all / the saliva should come off. Hā'daho just squeezed what was referred to as the / sickness with his right hand. Then he lifted his hand / and he opened his hand and blew upon it once. Then (35) he blew upward what is referred to as the sickness. This was all that / Hā'daho did. Then Hā'daho arose and went and sat down where he had / first been sitting, but the four women never / moved from where they were sitting. Then Place-of-Getting-Rich arose / and sat down; he only followed the (40) actions of Hā'daho, and the four women also did / the same as they had done first, speaking the same way when they were praying. And each / poured out the water in the small dish at a place where the rain dripped down / from the roof of the house at the right hand side,
16 (1) when one of the shamans had finished his work. Then they put down again / the small dish after it had been rubbed out well with shredded cedar bark. / Then they again poured fresh water into it and as soon as the small dish was ready, / Post-of-World came and sat down at the place where (5) Place-of-Getting-Rich had been sitting. He felt with both hands of the lower end of the / chest of the sick woman. As soon as he finished feeling of it / he put his right hand into the water in the small dish / and put the water in his hand into his mouth. / Immediately he sucked at the place of which he had been feeling. Immediately (10) the women prayed together. Before long / he raised his head. Then he put out of his mouth into his hand something that was really white. Then / Post-of-World, the shaman, spoke and said, "Now I have at last / found your great sickness, this rotten material. And so I have come / and obtained this matter," said he, as he tilted his open hand so that (15) might be seen by all the spectators, what he referred to as matter, as he was putting it / into the water in the small dish. And he also stopped / and finished. Then he arose and sat down where he had first / been sitting. Then Great-Dance arose and sat down where / Post-of-World had been sitting. As soon as he sat down (20) he at once washed his hands in the water in the small dish. / When he had done so he followed the ways of Hā'daho / and

Place-of-Getting-Rich. As soon as he had finished he arose and / sat down where he had first been sitting. Now the shamans had finished. / Then it came to my mind that I would try to find out the strength of the (25) shamans, whether it was real or whether they only pretended to be shamans as the shamans / of the Nā′k!wax·daᵋxᵘ did who are no real shamans, for they only / act as though they were shamans. Then I told Great-Mountain that I wished / to feel of Woman-Made-to-Invite, said I to him. Immediately / Great-Mountain arose and told the Koskimo what I had said. (30) All the Koskimo just thanked me for / what I had said, for Woman-Made-to-Invite was just sitting on the mat, / for the four women were still sitting where they had first been / sitting, before they were called to come and pray. Now I / arose and went and sat down by the side of Woman-Made-to-Invite. I (35) felt where it was seen by me that she was felt of by the four shamans. I / saw that it was truly swollen after the sucking of the shamans; for / when they suck strongly they bite and pull with their / heads. Therefore the marks of the sucking are really blue. Then I / asked the sick woman to lie on her stomach. She obeyed what I (40) said to her. Then I felt of the lower end of her shoulderblades / on her back. After I had been feeling I asked / Beginning-to-Give-Potlatches to draw some water for me. He came / carrying a cup full of water and gave it to me. Then I (1) put down the cup with the water in it, and I 17
tucked up the / sleeves of my shirt and I was barefoot. Then I told Beginning-to-Give-Potlatches / that I would try to get the sickness of his princess, / said I to him. Immediately he arose and told his tribe (5) what I had said. Then all the Koskimo thanked me. / Now I took the water in the cup and rinsed my mouth. / After I had rinsed my mouth I spat the water on the floor / near the fire in the middle of the house. Now the four shamans / came who had been taking out the sickness of the woman and sat down on each side of me. (10) Also the four praying women came and sat down / where they had been sitting before. After I had rinsed my mouth / I bent down my head on the back of the sick woman / and I did not act roughly when I first sucked, but finally / I sucked strongly and I nearly lifted my head. Now I tasted the (15) blood when it came and filled my mouth, coming out of my / gums. Now the four women were praying together. / Then I lifted my head and I put the blood from my mouth into my hand, / among it the down, the pretended sickness. Now I just / held the blood in my right hand. As soon as (20) Beginning-to-Give-Potlatches saw the blood as it was dripping down he took a / small dish and he came and put it down at my right hand side. / Then I squeezed the down with my

right hand. / When all the blood had come out, I passed it from one
hand to the other like / a worm with a long round body, the down in
my hands being covered with blood. (25) Now this was seen by all
the Koskimo and by the sick / woman. While it stuck on my hand
I was / singing my sacred song. Now I arose and went around the
fire in the middle / of the house. I turned downward my right hand
so / that by all the Koskimo might be seen the pretended sickness
sticking (30) on my hand. After I had gone around the fire / I
stood up on the outer side of the sick woman. I / asked Beginning-
to-Give-Potlatches to get a small piece of shredded cedar bark for
me. / Then he took it, came and gave it to me. I took the / shredded
cedar bark and wrapped it around the blood covered down. (35)
Then I went and buried it in the hot ashes. / As soon as I had done
so I gave away one hundred dollars to the Koskimo, / that they
might know my name as a shaman, Qā'sᴇlīd. Now I finished that
/ night after this. Now Beginning-to-give-Potlatches spoke, after /
he had been whispering with his princess Woman-Made-to-Invite.
He said, "O (40) Koskimo, good are these words of this Woman-
Made-to-Invite, for / she says she feels that the sickness has been
sucked out by this / Qā'sᴇlīd. Now she is alive, says she." Then all
the / Koskimo sang their sacred songs and their women thanked
18 him for his words. (1) Now I saw that the shamans of the Koskimo,
were ashamed, the four reputed ones, / on account of what I had done,
for only they / did not sing their sacred songs. Then I was scared
of what they might say to me. / Then we all went out of the house
and we went home (5) to the house of Great-Mountain, for now it
was past midnight. / Then Great-Mountain said to me to go and
lie down in the bedroom where he sleeps. / I obeyed his words.
As soon as I lay down, / he came and sat by my side. He whis-
pered as he was speaking. / He said, "This is the reason why I wish
you to come and lie down inside, (10) that you may sleep soundly,
for these shamans of the / Koskimo are now ashamed of what you
have done, for / you have shown the sickness so that it was seen by
all / the men. Now all the Koskimo are surprised. / I mean this,
you might be called by the shamans (15) before daylight and they
will try to find out what was done by you / and why you got the
sickness so that it stuck on your hands. / It would be best if you
would not tell them," said he. "This is it, that / you may be ready
for them," said he and he lay down. Now it was really sweet / in
my eyes when I fell asleep, for I was tired; for almost (20) the whole
day I had been walking on the trail going through to / Koskimo.
Now I did not know that day had come in the / morning when
Beginning-to-Give-Potlatches came and I was awakened that I

might take breakfast / in his house. Then at once I arose and went out of the / bedroom. I washed my face and, after I had done so, (25) Great-Mountain asked me to sit down where he was sitting / with his wife, Nex̣ā′x̣ᵘsēᵋstaᵋlakᵘ. He said, "Do not / go too quickly, when they call you the first time, / for they will come and call you four times, according to the ways of the / Koskimo when they invite. Now you will go after that," said he. (30) Now I followed what he had said to me. As soon as he had / come back three times to call me I arose and followed him. / When I went into the house I was told by Beginning-to-Give-Potlatches / to sit down in the rear of the house and now I / saw Woman-Made-to-Invite, as she was sitting down in the middle of the right hand side of the house (35) of her father. Then the six chiefs of the / various numaym of the Koskimo came in. They sat down, three / on my right hand side and they sat down, three / on my left hand side. When they were all seated, / dried salmon was taken and was roasted by the wife of Beginning-to-Give-Potlatches. (40) When four dried salmon were all roasted they were broken into pieces / and put into four dishes. And / when that was done they came and put the dishes down in front of us. Now / there was no grease, for the dried silver salmon is very fat. (1) Then water was drawn for me to drink. After I had 19
done so / the chiefs also drank, and when they had done so, / Woman-Made-to-Invite arose, the woman who had been sick, and / she came and stood in front of me. She took the dried roasted salmon (5) which was in my dish and broke off a small piece from it. Then she turned around / to the right and she spoke and said holding the / piece of dried salmon in her right hand, "Now since I have been brought back to life by this / great shaman, I put this into his mouth so that he may eat first / from this for which I invited him," said she as she put it into my mouth. (10) She also said, "You alone will be my shaman, Qā′sᴇlīd, / for you have brought me back to life, although I had already been given up by / the shamans of the Koskimo," said she and she went back and / sat down in her seat. Now we ate the dried salmon after this. / After we had done so each chief spoke in turn, thanking (15) Woman-Made-to-Invite for what she had said to me. And that is why / they praised me because Woman-Made-to-Invite really stopped being sick /after this. As soon as they had finished speaking to me, all / went out of the house and I went into the house of Great-Mountain. / And so I was sitting there for quite a while thinking about many things, for I was hesitating and (20) was afraid of the words of all the chiefs who had praised / me. They had made their shamans common people. That is why I / said in my mind that I would go home to Fort

Rupert; and so / I told Great-Mountain that I would go home when day came / next morning. It may be that Great-Mountain told somebody what I (25) had said to him, therefore a man, named LE′lpila, / came at once and sat down by my side as I was lying on my back in the house of Great-Mountain. He / whispered as he was speaking to me. He said, "I have been sent / to come and call you to follow me so that we may go to the / purifying place in the woods of our fellow shamans, for they are all (30) there now. Now get up and let us go through the rear door," / said he. Then I at once made ready, when / Great-Mountain spoke. He said, "What are you whispering about, LE′lpila? Are you / sent by our friends to come and call him? And / don't you want me to know why you call him? Now, wait for me, (35) Qā′sElīd, and let us go," said he. Then Great-Mountain was angry because he / was not called also, and also because he did not know why / the shamans were calling me. Then Great-Mountain went first as we / went through the rear door of his house, as we were going back into the woods. / We came to the foot of a hill and (40) there I saw a cave. Then Great-Mountain went down / into it, for a ladder was standing in it. I was next to him. / LE′lpila was last. As soon as I went down I heard / something
20 like the rushing sound of a river. Now I came to the (1) stone floor of the inside and it was like a house which was dark. / Then I was taken hold of by Hā′daho and he made me sit down where / hemlock branches were. For a long time none of the shamans spoke. / Now it was getting light as I was sitting down a long time. I (5) could see the faces of many men and of two women / shamans of the Koskimo and of the G·â′p!ēnox^{u}. Now I / saw a large river inside of the place where we were sitting down. / Then Hā′daho spoke and said, "You have come, friend, / welcome Qā′sElīd, you have come, for you have come to see the faces of our (10) friends. These are the supernatural shamans of the Koskimo / and G·â′p!ēnox^{u}, these who are now seen by you, who all have come and are sitting in this / purifying house of the one who gives us supernatural power, for whose sake we are shamans. / I only wish first to speak to our friend here, you, / shamans," said he. As soon as he stopped speaking Great-Dance spoke (15) and said, "Welcome, friend Qā′sElīd, let me tell you all / about our own ways when we cure a sick / man and what we obtain when we cure / a sick man. As soon as we get the soul of / the sickness which is a man, then dies the sickness (20) which is a man. Its body just disappears in our / insides. Then it ceases being sick the place in which it has been, after that; for / every sickness is a man: boils and / swellings, and itch and scabs, and pimples and / coughs and consumption and scrofula; and also this,

stricture of the bladder (25) and stomach aches; and all the various
kinds of sickness; / they are all men, for they walk about where we
are walking. / That is when the man that is the sickness goes into
us, / when we meet him. I mean this, that you can get out the /
sickness, which is a man, and his body and his soul; (30) our friend
Qā′sᴇlīd, that I may mention it. Now he / also will tell us shamans
the reason why the sickness sticks to / his hand," said he. Then all
the shamans were silent / and they were all waiting for me to speak
and tell them also / what kind of a thing a sickness is. For a long
time I kept quiet (35) for I could not plan what to say. And so
(I thought) / my name was that of a novice shaman and I could
not / talk about my secret ways because I had not yet been / a
shaman for four winters. I also could not / take pay from the
father of the one whom I had cured, (40) because I had not yet
been a shaman for four winters. Now for a long time / I felt foolish
in my heart. It may be I was afraid / of what had been said by
them, or it was the different kind of smell below, therefore / I was
as though I was sleepy where I was sitting and therefore I was
really startled (1) when Great-Mountain spoke with really angry 21
words to the / shamans. He said , "O shamans of the Koskimo
and of the / G·â′p!ēnoxᵘ, it does not seem that your words are wise,
for / you know about this novice shaman, Qā′sᴇlīd, that he (5)
cannot talk about what is given to him by the shaman-maker /
to do," said he as he told me to / go out of the purifying place and
he told me to go first. / Then I arose and went up the ladder. /
Great-Mountain went next to me. We went home to (10) his house
after that. Not one of the shamans spoke / as we went out. Then
we sat down in / his house and Great-Mountain spoke and said, "O /
son, Qā′sᴇlīd, do not deliberate long why I spoke / angry words to
the shamans in the purifying place. That is the reason of my anger
(15) against them that they did not tell what they had done when
they all went secretly / into the purifying place and when they came
secretly to call you to go to them / that they might find all the instructions given by the supernatural power what / you should do.
Now I am grateful that you never replied to their words, / for I was
angry with the shamans because I am the head shaman of the (20)
shamans, for it was that way with the first Great-Mountain who
came along, beginning at the time / when Q!ā′neqēᵋlakᵘ made
Great-Mountain a shaman at G̣ō′sēᵋ, / when Q!ā′neqēᵋlakᵘ brought
back to life those who had been vomited by the / lake-monster.
The only great shaman of the ancestors / of the Koskimo was
Great-Mountain. That is his name, for he was the (25) only first
chief of the ancestors of the Koskimo. His shaman's name / is

Tō′g̣omalis. By force came to obtain the ancestors of the Koskimo /
Calm-Water (Q!ō′xsta) from the Xoyā′las. When were finished
the houses of / all the Kosḳimo at Calm-Water, then Great-Mountain
found the / purifying place and, therefore, it is really mine,” said he.
Then (30) Great-Mountain forbade me to go home at once, / and I
obeyed him. Now I was always invited by / Beginning-to-Give-
Potlatches to go and eat in his house, for he was glad / on account
of his daughter Woman-Made-to-Invite, for she was now walking
about. / Great-Mountain never tried to find out what I had done to
the pretended sickness, (35) the down that stuck to my hand. Now
/all the Koskimo really believed that I was a great shaman after that.
/ I asked Great-Mountain, “Don't these also tie with shredded
cedar bark / rings the sick person, that may come back / the soul
when it has missed (the owner of) his soul? When (40) there is no
shredded cedar bark then a ring of hemlock branches is used by
the shaman,” said I to him. / Then Great-Mountain said that
a bird is our soul as we are / men and women. “When our bird flies
22 away / from a man here, then our bodies are not strong. (1) It is
just all the time as though we were sleepy. / The man just goes down
in weakness without cause, / for he is not hungry and, therefore, he is
lean. Also, he does not / feel any sickness in his body. Then he asks
the (5) soul-catching shaman, Place-of-Getting-Rich, to feel of him /
and then Place-of-Getting-Rich feels of the place where our soul is
sitting / as we are men, on each side of our necks. / Then the shaman
says that the soul has flown away. / Then the man who has no soul
just prays the shaman to (10) try to get the bird; (it is the soul that
is meant). And when / evening comes, then the one who has no
bird calls his numaym and / all go into this house. When they are
all inside then / the shaman is called. Evidently at that time he
catches the bird, / as he comes walking along to the house in which
the whole numaym is inside. (15) When the shaman goes in he
never / sings his sacred song after the manner of the shamans of the
Nā′k!wax·da$^{\varepsilon}$x^{u}, when / they try to catch a soul, for they sing their
sacred songs as they are searching for it. / The shaman just stands
inside of the doorway. Then he speaks / and says, “Truly, by good
luck I found this bird of our (20) friend here, for I bring it now, as I
caught it,” says he, as he comes walking / and squeezing it in his
right hand. Then he presses / with his right hand as he spreads it
open on the right hand side of the neck of the / man. Then four
times he blows on it. This is referred to by the / shamans as
blowing the bird into (the body). Now it is finished after this,” said
he. /

(25) Now I had discovered everything regarding the ways of the

shamans of the / Koskimo and G·â'p!ēnoxᵘ after this. They did not give up, the two / shamans of the Koskimo, Hā'daho and Great-Dance, / to find out what I had done. So I told Great-Mountain that I / would walk to the north side of the point of Xŭtē's. Then (30) Great-Mountain said, "Only take care of Made-to-be-Only-one-in-House (ᵋnᴇmō'gwiłiᵋlakᵘ), / the virgin, the nice daughter of Hā'daho, for I suppose / that she will be sent by her father to try to inveigle you to tell her / what her father tries to find out. You must not tell her, / therefore I say to you that I have seen Made-to-be-Only-one-in-House trying (35) to come into my house really dressed up. / I mean this, Made-to-be-Only-one-in-House never comes into my / house. Go on! I just want you to be careful," said he. / Then I walked to the place where I was going. When I was able to look into / K·!ā'g·îkᵘ I sat down on the rocks. After (40) I had been sitting there on the rocks for some time two young women came along laughing / as they came towards me and they came one on each side of me / and sat down on the rocks. It was Made-to-be-Only-one-in-House, the daughter of Hā'daho / and the daughter of Great-Dance, whose name was Ayā'g̣a. (1) Then Made- 23
to-be-Only-one-in-House spoke. She said, as though / she recognized me, "What are you thinking as you are sitting here on the rocks?" / said she to me. I imitated the ways of the / novice shaman of the Nā'k!wax·daᵋxᵘ, for they do not dare to laugh (5) for four years. I also did not / reply to her right away. Then I said to her, "I just wished to come and sit down on the rocks," / said I to her. Then both of them laughed together and / Made-to-be-Only-one-in-House spoke again and said, "I know / why you came to sit down on the rocks, you long to see your sweet-heart (10) at Fort Rupert. Therefore you are downcast." Now she stopped talking, / for Great-Mountain came in sight at the point. Right away / he spoke and said, "O Qā'sᴇlīd, come and leave those prostitutes," / said he. Immediately I got up and went to him /. When I came to the place where Great-Mountain was standing on the rocks, he said, "This (15) is the reason why I told you to be careful, on account of these bad women, for they are / the bait of their fathers who wish to find out what they are not allowed / to know, these two mischievous women / of whom their fathers say that they are virgins; but they have been going for a long time with / men, when they were not yet nearly menstruating and they were wishing (20) to try to inveigle you. They wanted you to tell them what their fathers are trying to find out," / said he. Then he went into his house and we / sat down. /

Now I told Great-Mountain that I was going to go home when /

daylight came the next day, said I to him and he allowed me to (25) come home. As soon as daylight came in the morning / Great-Mountain awakened me and we quickly took breakfast. / As soon as we had finished Great-Mountain took me up / to the head of the trail, seven miles from Xŭtē′s, / traveling in a small canoe. Now Great-Mountain never (30) tried to find out what I had done in the shaman's talk. When / we arrived at the trail I stepped out of the small canoe / and I started and went on alone and it was not nearly / evening when I came here to Fort Rupert. As soon as I / entered my house my wife at once gave food (35) to me.

As soon as I had finished eating, my wife told me / what had been said by the one whom the Kwakiutl referred to as the great shaman of the / numaym of Those-Having-a-Name (ʟē′ʟ̣ᴇg̣ēd) of the Great Kwakiutl (ᵋwā′las Kwā′g·uł), that he said I / should play with him with our shamanistic power, (I) with him. "I mean that you shall be (40) ready for him tonight," said she to me. Now it was evening when / someone came to call to witness the great one who had been for a long time a shaman, / Ai′x·ag·idā′lag·îlis, who was going to play, said the four young men / who were not shamans. And when the four young men went out, (1) the inviters, I took 24 the eagle down which I always / keep with me and I put the round imitation of a worm / which represents the sickness, between my upper lip and my / gums. Then I put on my headring of red cedar bark and (5) also my shaman's neckring of red cedar bark. Now I was ready / for the callers. They went around four times calling, then / they said, "We come, sent by our tribe that you may be a spectator, / together with your wife," said they. Immediately we / arose, I and my wife, and we followed the four young men. (10) Then we went into the house of Ai′x·ag·idā′lag·îlis. We / were told to sit down in the middle of the right hand side of the house. / Now the four Kwakiutl tribes were all inside with their women / and their children. Now I saw that I was alone, / the last one to enter the house, for immediately the door was barred (15) after I had come in and I sat down with my wife. / I had not been sitting for a long time when Ai′x·ag·idā′lag·îlis came out of his room / holding the shaman's rattle in his right hand. / He had on his head a ring of rough red cedar bark and spread out was the / neckring of red cedar bark. He stood up in the rear of his (20) house in front of the song leaders. Then he spoke / and said, "This was my dream last night; the shaman-maker said / to me that you should come into my house here, friends. / If I should not obey what he said to me I should have bad luck. / Therefore I thank you that you have all come to my house, (25) said he and swung his rattle. Now he went around /

the fire in the middle of the house and he came up near to the door. /
Then he sang his sacred song. Now the supernatural power came /
to him. He continued going around the fire in the middle of the
house. / After he had gone around four times he stood still in the
rear of the (30) house. Then he said, "I am very hungry, I am very
hungry," said he / swinging his rattle. Evidently all the men did
not understand / what he meant by being hungry, and therefore nobody
spoke./ Then he said again, "I am very hungry, I am very hungry,
/ I am very hungry," said he. Then his daughter, (35) whose name
was Inviter-Woman (Lē'łElaōgwa) arose at the right hand side of the
rear of the house. / "You fools, don't you understand why my
father here, the shaman, says he is hungry ? / This is what he means
by being hungry, it is your sickness. / Go on, take off your clothes,
you who are sick, so that he may take pity / on the one who will do
so; for there is nothing to be feared this night, (40) for that is his
dream. Therefore, you will not pay / my father, this shaman,"
said she. Immediately undressed / one man, whose name was
Wā'wEngEnōł, for he was consumptive. / And when he had done so
Inviter-Woman came and put on the floor (1) a basin containing 25
water and spread under it a new piece of white / calico while the
shaman was still standing there on the floor and did not move / in
the place where he was standing in the rear of his house. Then
Inviter-Woman finished / after she had put down the basin on the
floor and she told the shaman (5) her father. Now the shaman
turned to the right and he went and sat down / at the right hand
side of Wā'wEngEnōł. For a long while / he felt of the middle of the
chest. I heard Ai'x·ag·idā'lag·îlis / say that there was no sickness
in the middle of the chest. / Then he felt of the right hand side of the
chest. He had not been feeling long (10) before he felt of the left hand
side of the chest. Then he pointed with his / first finger to the place
where the heart of Wā'wEngEnōł was beating. / Then the shaman
spoke and said, / "I have now found the place where the sickness
is," for I heard all / the words of the shaman, for there was only one
man between myself (15) and him. Then he rinsed his mouth with
the water in the basin. / After he had done so he put his mouth to
the place where was beating / his heart. Four times he blew at it and
then he sucked. / He was sucking at it for a long time, then he
lifted his head. He pressed his mouth with / his right hand and
then he blew out of his mouth into his hand (20) something really
white. Then the shaman said that it was pus sucked out, / and
mixed with it was what he referred to as the sickness. Then he
washed off / what he called pus and he squeezed the sickness in
his / left hand. Then with his right hand he took his rattle and /

arose on the floor and shook his rattle, then he sang his (25) sacred song. Then he went around the fire. When he / came in front of Wā′wᴇng̣ᴇnōł the shaman put down his / rattle on the floor and he took off his rough head ring of red cedar bark. / Then Ai′x·ag·idā′lag·îlis spoke and said, "Now all / you friends, now I will show you the strength of the sickness (30) for I shall put the former sickness of this / our friend into my head ring," said he as he tucked / what he called the sickness into its front part. After / he had done so he took his rattle and he told the song leaders to go on and / beat fast time. Then the shaman shook the rattle and (35) sang his sacred song, as he walked towards the / post of the ridge pole on the right hand side of the door. Then he put / the red cedar bark on a smooth place on the post. He said that / the sickness had bitten the post. He came walking and / went around the fire in the middle of the house. He went straight up to the (40) post and took off the head ring and he pinched off what was / referred to as the sickness. He put it into his mouth and swallowed it. / He does that way for he says that he puts the sickness / into his stomach after he has
26 obtained it. He sucked just once (1) on Wā′wᴇng̣ᴇnōł, for the shaman said that he had taken out the sickness. / The shaman never showed the sickness / to Wā′wᴇng̣ᴇnōł and to all the spectators. / As soon as he had finished another man (5) whose name was Made-to-Give (Ts!â′g·iᵋlakᵘ), who belongs to the numaym Lâ′xsa of the / Q!ō′moyâᵋyē who was also sick of consumption, took off / his shirt. Then Made-to-Give spoke and / said, "Indeed, you my tribe, now we are told by this great / shaman to come to this house to be pitied by him. (10) Now I came to beg you to have mercy on me and to pity me and to try to save me, you, / great shaman," said he. Immediately Inviter-Woman / took the wash basin and poured out the saliva and water that was in it / where the rain drops from the roof on the right hand side of the house. / The reason why Inviter-Woman poured out the water in the (15) wash basin for wetting (the mouth) is that her father tried to guess whether it might be attempted to take / the saliva mixed with water; for Inviter-Woman said / to me that, when she poured on the ground what her father had sucked out, / that she stepped over it four times to take away its supernatural quality, so that her father should not feel / the witchcraft of the witches, said she to me. She came carrying the (20) wash basin and put it on a new piece of cotton goods / which she spread down on the right hand side of Made-to-Give. / Then she put on it the wash basin and she drew fresh / water and poured it into the wash basin. As soon as / she had done this she called her father who was just standing still in

the (25) rear of the house. Immediately her father, the shaman, /
started, still carrying the rattle. Then he sat down at the / right
hand side of Made-to-Give. He felt of each side of his neck. /
Then he said that there was no sickness there. Then / went down
what was being felt by him on each side of the chest. It arrived (30)
what was being felt by him down at the lower end of the sternum
and the upper end of the / stomach. Then the shaman spoke and
said, "Now I have found / what does this to you, for it is this
sickness which stops up the mouth / of your stomach," said he.
Now the shaman pressed / his right hand in the water in the wash
basin and he (35) scooped up the water and put it in his mouth and
rinsed his mouth. / As soon as he had done so he applied his mouth.
Now he blew four times / and sucked at the upper part of the
stomach. When he had been sucking a long time, / then finally he
lifted his head. He said that he had not succeeded in getting the /
sickness, "for it is rooted, therefore I find it really difficult (40) to
get it. Now go on, please help / me, you song leaders, go on and
beat fast time that / this great sickness may jump out of our friend,"
/ said he. As soon as the shaman applied his mouth the song
leaders beat fast time; (1) but it was not long before the shaman 27
lifted his head. / Then the song leaders stopped beating fast time.
Now the shaman spit out / the saliva into his left hand and he
squeezed / it when he put it into the water in the wash basin (5)
and he squeezed it so that all the saliva came off from what he
referred to as the sickness. / Then he arose and squeezed with his
left hand / what he called the sickness. Then he held in his right
hand his / rattle and he said that he got the mother of the sickness."
/ As he said this he walked around the (10) fire in the
middle of the house. When he arrived at the rear of the / house he
lifted his hand in which he held his rattle, and / looked at his rattle.
Then the shaman spoke looking at his / rattle. He said to his rattle,
"You say that you are also hungry?" / Evidently his rattle answered
him saying that it was hungry. (15) I only guess that this
was what the rattle said because the shaman / said, "Go on, take
care that you swallow this / great sickness," said the shaman, as he
told the song leaders / to go ahead and beat fast time. As soon as
the song leaders beat fast time / the shaman put the beak of the
raven carving on his rattle (20) nearest to the knuckle of his second
finger and of his first finger. / Then his rattle hung down from there
while he went around / the fire in the middle of the house. When he
arrived at the rear of the / house he took the handle of the rattle
and pulled it off. Then said / the shaman to the spectators, "Did you
see my rattle as it (25)bit the palm of my hand after it had swallowed

the great / sickness ?" said he. Now also had never seen / one of the men what was referred to by the shaman as the sickness. / Now he finished after this. And now he sang his sacred song. / Then he told the song leaders to sing after him the words of his sacred (30) song. /

> Do those supernatural ones really see it ? Those supernatural ones / see it plainly, those supernatural ones. / No one can imitate our great friends the supernatural / ones. Wäē. /

(35) Now the shaman danced around the fire in the middle of the house / and all the shamans started to sing, for that was meant / by the words of the sacred song, for Ai′x·ag·idā′lag·îlis said to the / shamans that only he was a real shaman. He said that they / all only pretended to be shamans, therefore he said this in the last (40) words with which he had danced ; /

> "Nobody can see through the magic power,
> Nobody can see / through my magic power." /

28 (1) As soon as the sacred song was at an end the shaman sang again, / dancing with the sacred song which said this, /

1. We came to this one whom we praise; the one who is praised; the one with / supernatural power. Hä ham am am hamai. /
2. (5) We came to witness the one to be witnessed, / the supernatural power. Hä ham am am hamai. /
3. We came to ask him to bring us back to life, the one who brings back to life; / the supernatural one. Hä ham am am hamai. /

As soon as the dance with the sacred song of the shaman ended, (10) he sat down. Now he finished. Now he did not say a word. / Then Ts!â′lag·îlis arose, who belonged to the numaym of the / Kŭkwā′kŭm of the Gwē′tᴇla, and spoke. He said, "It is good / that we came together in this house of our great friend Ai·x·ag·idā′lag·îlis / for this is not the place to hesitate to speak. He is the one of whom I speak, this (15) new shaman Qā′sᴇlīd, I ask you to take mercy, Qā′sᴇlīd, / to take pity and to bring back to life my daughter, Lā′lak·ots!ayō′g̣wa," / said he, for Lā′lak·ots!ayo′g̣wa was not sitting among / all of those who had come into the house. Therefore, / Ts!â′lag·îlis sent four middle aged men to (20) call his daughter. They had not been gone long when the four / men came in with Lā′lak·ots!ayō′g̣wa. Then / Lā′lak·ots!ayō′g̣wa went straight to the rear of the house and / Inviter-Woman spread out a new mat on which Lā′lak·ots!ayō′g̣wa sat down. / As soon as she was sitting

on it Inviter-Woman took a (25) wash basin and spread a mat under
it. She put on to it the / wash basin and then she poured fresh
water into it. / When everything was ready she came to call me.
I arose / and sat down at the right hand side of Lā′lak·ots!ayō′g̣wa. /
As soon as I was seated Lā′lak·ots!ayō′g̣wa took off (30) her shirt;
she only kept her petticoat. Now / she pointed to what she referred
to as really a kind of heavy hanging / sickness, below her ribs on the
right hand side. "This / Ai′x·ag·idā′lag·îlis always tried to set right.
Then / he said he would now take out my sickness, but I am only
getting much (35) weaker," said she. Then I tucked up both
sleeves / of my shirt and I asked that four times for a long time /
the song leaders should beat fast time as is done by the Nā′k!wax·-
daᵋxᵘ / for their shamans. Immediately they beat fast time. / The
first time I felt what was referred to by her as her sickness. Now
I saw (40) Ai′x·ag·idā′lag·îlis lying down on his back near the place
where I was sitting. / Now, evidently he tried to find out about me,
for he was watching / me. When the song leaders had beaten fast
time four times, (1) I pretended that my body trembled. I applied 29
my mouth and / immediately I sucked. I had not been sucking
long when I raised my head / and at the same time the song leaders
stopped beating fast time. / Then my mouth was full of blood mixed
with the down, (5) the alleged worm. Then I spat the blood into
my hand and I / tilted my hand so that all the men and women /
could see the blood as it ran into the water in the wash basin. /
As soon as all the blood was out they all / saw the alleged worm, the
down that stuck on the palm of my right hand. (10) Now I stood up
after this and went around / the fire in the middle of the house.
Now I was singing my sacred song and also a sacred song against /
the shamans, made for me by Fool, the shaman of the / Nā′k!wax·-
daᵋxᵘ. As soon as I arrived at the post, / the place to which Ai′x·a-
g·idā′lag·îlis had stuck his red cedar bark, I took off (15) the alleged
worm, the sickness, and I stuck it on to the post. / Then I left it
and went and felt of the woman, Lā′lak·ots!ayō′g̣wa. / Then she
spoke and said, "For what was felt by you, / great supernatural
one? I felt it when you took out the sickness / that now sticks on
the post," said she. Then I arose and (20) went to the post. I took
off the alleged sickness, the worm. / I asked someone to get a small
piece of soft cedar bark for me. / Then Inviter-Woman came and
gave me the soft cedar bark. / I wrapped it around the worm, the
alleged sickness, and I / buried it in the hot ashes of the fire in the
middle of the house. (25) Now this was finished after this. This is
my sacred song which was sung. /

1. He tried to prevent me from succeeding, the one who does not succeed, / the reason of not succeeding, Wo. /
2. Ah, I shall not try to fail, / to have no sacred secrets, wa waai wa wahai hawo. /
3. (30) He tried to make me succeed, the one who causes success, / the reason for success, wa waai wa wahai hawo. /
4. I was purified by the one who purifies, / the reason of purification, wo wa waai wa wahai hawo. /

As soon as I had ended, my wife Made-to-Spout-in-House (ʟ!ā'le-
łiᵋlaḳᵘ) arose (35) and called her late brother, Ō'mx·ᵋid, whose name
is Mythical-Person (Nu'x̣ᵋnemis) / in the winter ceremonial, to go
where she was standing. Then Ō'mx·ᵋīd went / and stood by the
side of my wife. He spoke and / said, "O, you great brother-in-law,
that is what you do, you, you great / supernatural one. Turn to me
and listen to my speech (40) to you, brother-in-law. This will be a
marriage gift from your wife to you, these two hundred / dollars,"
said he. Immediately Ten-Fathom-Face (Nᴇqā'p!ᴇnk·ᴇm) arose /
30 and thanked for the words my wife had said to me. Then (1) one
hundred dollars were given to the Q!ō'moyâᵋyē; one hundred /
dollars to the Great-Kwakiutl and the Q!ō'mk·!ūt!ᴇs that they
might know / my shaman's name, Qā'sᴇlīd. Now all the men went
out / after this. When day came in the morning (5) Ts!â'lag·îlis called
me and my wife to come to / his house. Immediately we went and
followed him. When / we had gone into his house Lā'lak·ots!ayō'g̣wa
stared / at my wife. She said, "O Made-to-Spout-in-House, take
good care of this / great shaman, your husband. There is no (10)
sickness left, the one that was seen by me buried in the ashes. /
Now I am alive, master, I am surprised by this, for I was only /
getting worse when Ai'x·ag·idā'lag·îlis finished treating me," said
she. / Then she gave us to eat and after we had eaten / she did so twice
in the house. Then spoke her father (15) Ts!âlag·îlis and said,
"Indeed, you, Qā'sᴇlīd, and your great treasure, / the water of life,
are the reasons that my daughter is alive. Now you, now you /
have brought her back to life. Now take care, look out, you and
your / wife, for all the men see in the minds of the / shamans that
they are ashamed for what you did last night. (20) I mean this,
that you should be careful of them," said he. / I thanked him for
what he and his daughter had said. When / I had finished thanking
them for what they had said we came home to our / house. Then
we sat down, (1) with my wife, and / my wife spoke and said, "Did
you hear what was said (25) to us by Ts!â'lag·îlis ? He asks us to be
careful / of the shamans, for it might be true that they are envious

on account of what you did, / for not at all did you make invisible the sickness, for I saw / into the inside of Ai′x·ag·idā′lag·îlis last night when you were going with the / sickness then sticking to the palm of your hand, to the post. Then I (30) saw he was truly downcast. I mean that we together must / be careful on account of him," said she; but I did not meet her sayings to me. / And so it got dark in the evening, when entered / Inviter-Woman my house. She came and sat down beside me. / She whispered and spoke and said to me, "Father sent (35) me to come to you secretly to call you to go secretly / to talk with him in the back of the village. Then he said you / should follow me," said she. Then Inviter-Woman got up and / went and sat down beside my wife, Made-to-Spout-in-House. They also whispered / talking together. When they had finished talking (40) my wife told me to go into the / bedroom. Then she told me why Inviter-Woman had called, that she / came for me on behalf of her father, Ai′x·ag·idā′lag·îlis, for me to go and talk / with him, because he was truly ashamed, as he was being talked about as being ashamed, because he had said (1) that he was the only 31 great shaman, by all those men who hate him. / "Go now, follow her, only take care," said my wife to me. / Right away we went out of my house, with Inviter-Woman. / She was the one who led, Inviter-Woman. We walked behind (5) the village and we went under a spruce tree. / That was where Ai′x·ag·idā′lag·îlis was sitting under the tree. Immediately / he spoke and said, "It won't be bad what we say to each other, / friend, but only I wish you to try and save my life for me, so that / I may not die of shame, for I am a plaything of our people on account of (10) what you did last night. I pray you to have mercy / and tell me what stuck on the palm of your hand last night. Was it the true / sickness or was it only made up ? for I beg / you to have mercy and tell me about the way you did it so that I can imitate you. / Pity me, friend," said he. I did not answer him for a long time, (15) at last I answered him and said to him, "Your saying to me is not quite good, / for you said, 'Is it the true sickness, or / is it only made up ?' You do not believe that it was the sickness, in the / way you spoke to me, that they were only made up, your red cedar bark / that stuck on the post, and your rattle that (20) bit the palm of your hand," said I to him. Then he spoke and said, / "Let me tell the way of my head ring of red cedar bark," / said he as he took it off, for he always had it on his head. / Then he said, "Truly, it is made up what is thought by all the / men it is done this way. Go on! feel the thin, (25) sharp-pointed nail at the back of the head of this my cedar bark ring, for I tell a lie / when I say that the alleged sickness which I

pretend to suck out from the sick / person and which is put into this my head ring of red cedar bark, goes and bites into / the post. I only press the nail into the post. / Then it looks as though it was truly biting, the sickness that was not seen and that is only (30) made up." Then he talked about his rattle. / He said, "And that about the raven rattle used by the shaman / for that is why the head of the raven of my rattle is short and round, / because in the beginning I wished to do this, to pretend that it bites / the palm of my hand. That head of the raven is just tucked (35) between the proximal joints of my second finger and my first finger. / All these fools believe that it is truly biting the palm of my hand," / said he. "Hereafter you also talk to me about / the way you do it," said he. Then I also spoke and / said to him, "O, friend, now, truly, I am surprised at what you say, (40) for you are common, for you say that you only make up all that you / do in your shamanism." Then he said, "It is for the sake of the amount / of pay given to the shamans by the sick person. That is why I was tempted. / Therefore long ago I pretended to faint at Ō'seq^{u}. For a long time I (1)
32 lay down as dead on the beach, and then many ravens / came soaring above me. Then I saw them. It occurred to me / to say to my tribe if they should find me, that all / the soaring ravens had become men and that so it happened that they instructed (5) Łā'lēp!ālas, — for this was his name before he was made a shaman by / the raven men, for he was going to have the shaman's name / Ai'x·ag·idā'lag·îlis, — thought I, as I lay down as dead, for / there is no lie that is not believed by the early men. / Now I truly told a lie after that, for now I told those (10) who found me, when I pretended to come to life, I mean this, I pretended to come to life, / for I just pretended to faint, as my whole mind / began from that time on to be covetous for the property of the sick men. / I mean this, not one of those is honest who says / he is made a shaman by what we call 'Healing-Woman.' It would be wonderful, if a man could (15) talk with the animals and the fishes. / And so the shamans are liars who say they catch the soul of the / sick person, for I know that we all own / a soul. When we are asked to try to catch / the soul of the sick person, then I resort to taking tallow and (20) to pretend that it is a soul. And so the tallow is sitting on the palm of my hand / when I come into the house of the sick person. / When all the spectators see the white thing, the alleged soul, / sitting on my hand, I blow at it and then / press on my mouth; and so I draw the tallow into my (25) mouth and I swallow it. Then I go to the place where the sick woman sits / and I pretend to make the alleged soul sit on her head. Then I / blow on it. Now it is done after that. Then

the sick one believes / that it is really the soul, but it is just a lie," said he. Now I / was afraid of him, for he was talking angrily to me when he was talking. (30) Then his daughter, that is, Inviter-Woman, spoke, for she was still sitting there / just listening to our words, (mine) and her father's. She said, / "O Qā′sᴇlīd, do have mercy also, tell my father what he / means that you should tell him, for don't you know that he is / troubled by all the talk of the men? (35) I mean this; do have mercy that he may live," said she. Then I said to her, / "This is disconcerting at the coming of daylight," for it was now really getting daylight / in the morning. "Let us go home, else we might be seen," / said I to her. Then I stood up and went home to my house. / Then my wife said that she never slept for she was worrying (40) about me, for Ai′x·ag·idā′lag·îlis was a bad man. / My wife said I should not agree to go to him, "if he should call for you again," / said my wife to me. Then my mind met the / wishes of my wife. That made me happy, that he (1) now had told me that he only pretended to be a shaman; / and they 33 truly believed, the early men, that he was the only, really / great shaman. Then I was glad that I had found out that / all he did was made up, for he said that there was not (5) one true shaman among the shamans in this our world here, / when he spoke to me. Now he was truly an ordinary person after this. I / never saw him again. One man came / whose name was ᵋnā′x̣walis, who belongs to the numaym True-Name (Ḷē′q!ᴇm), / and told that Ai′x·ag·idā′lag·îlis had started away at night, when it became night again (10) after the time of our talk together under the spruce tree. / Nobody knew which way they had gone, he and his wife / Hä′k!wag·ilaō′g̣wa and their daughter Inviter-Woman and also / their son, whose name was Sparrow (Ts!ᴇ′sqwana). Then said / ᵋnā′x̣walis that he went away for shame on account of the talking of all (15) the men, for they said he should be ashamed because he did not let all / the men see the sickness of the sick person / that he referred to as the thing sucked out of him; for always many blankets / were paid to him, and a large canoe was paid to him, when the sick one was a respected person. / Therefore was very sick the heart of Ai′x·ag·idā′lag·îlis. (20) Then ᵋnā′x̣walis asked me to take care / in case I should happen to meet him, for it was really not too serious a matter for him to shoot anyone, / whosoever beat him in giving potlatches and in practicing shamanism. / Therefore he was really feared. Oh! I have forgotten to / mention what he said to me that night under the spruce tree, when (25) Ai′x·ag·idā′lag·îlis said to me, "Don't you know / that it is bad to allow all the men to see the / sickness, for it blinds those by whom it is seen. / Therefore many of the first Indians have

one eye shut, those who have seen / the sickness. It is like the lightning of the thunder." (30) This is the last of what he said. Now I believe he / went crazy after this. For almost one year / he did not come home to Fort Rupert. Now / it was autumn; then he came home. Now he was really crazy, / he and his daughter Inviter-Woman. Only (35) his wife Hä'k!wāg·ilaō'g̣wa and his son / Sparrow paddled as they came home. Then I went to see him. / When I went into his house he at once tried to speak; / but I did not understand what he said to me. In vain / I pitied him, for really I did not understand what he tried to say to me. (40) Then Inviter-Woman was sitting at the right hand side of the fire of their / house. She just kept on laughing. When for a short time she stopped / laughing then she cried and she herself pulled out her hair. / Her
34 mother Hä'k!wāg·ilaō'g̣wa told me (1) what troubled her, that a great unholiness had been brought down upon her husband, / when he happened to find the double-headed serpent at Ō'sEq^{u}, when he went hunting in the evening, / with Inviter-Woman steering, for she was menstruating. "Then, it is said, / they arrived at Aō'sayaō-g̣ūm, at the mouth of the river. Then it is said (5) Ai'x·ag·idā'lag·îlis saw something crawling down like an animal / creeping among the salal bushes. At once, it is said, / your friend took up his gun to shoot it. / It is said the aforesaid animal came out of the salal bushes and / lay crossways on the rock there near the bank of the river. Then your friend (10) recognized that it was the double-headed serpent, for it had one head at each end. / It is said in the middle of it was a large head of a man. It is said / your friend saw it plainly and then he no longer knew / our world, he and Inviter-Woman. They were dead. / And so, it is said, they were brought to life by a handsome man who came. (15) Then, it is said, the man said to your friend, / 'I was seen by you. I was going to give good luck to you, but this was the cause of unholiness, / the menstruating woman sitting in the stern of your canoe. Therefore, / from this day on, you will have trouble until / the time of your death,' said the double-headed serpent-man as he disappeared," (20) said Hä'k!wāg·ilaō'g̣wa, as she was telling me. / "And so from that time on he does not know what he is saying, and also Inviter-Woman," / said she. Now Ai'x·ag·idā'lag·îlis and his daughter / Inviter-Woman were just getting worse. They became more crazy. / It may have been three winters before Ai'x·ag·idā'lag·îlis (25) died. Then for a short time Inviter-Woman came to her senses. / Perhaps six months or seven / beginning from the time when her father died she came to her senses. / Then Inviter-Woman lived a long time. Then she also died. / Now that is the end of the talk about

Ai'x·ag·idā'lag·îlis (30) who was believed by all the tribes to be really a great shaman who had gone through (all the secrets). / Then I found out that he was just a great liar about everything that he did / in his shamanism. /

Then I went to Nimkish at Yîlis in the winter. There I / was going to stay in the house of Mᴇ'mx·ō. When we went into his house, (35) his wife spread a new made mat for me / to sit on, as they do for the novice shaman; for / everything is new, the dish and the dipping dish for grease and new was / my eating spoon, because all the tribes / believed me to be a true shaman, but I only pretended to be a shaman, (40) because I wanted to find out all the ways of the shamans of the / tribes. Now, the wife of Mᴇ'mx·ō of the Nimkish was a shaman. / She gave my wife and me dry salmon to eat. / When we had finished eating the dry salmon then she gave us a second course, clover roots, (1) and when we had finished eating 35
the clover roots then / the wife of Mᴇ'mx·ō went into her bedroom. Her shaman name is Hëłag̣ō'lsᴇla. / She did not stay long in the inside room, when / she showed herself at the door of the room, and I saw that she (5) had red cedar bark around her head. Then she called me Qā'sᴇlīd / and said, "Do come with me for a short time so that I may ask you something," / said she. Right away my wife Made-to-Spout-in-House, asked / me to go to her. Immediately I got up and went / into the bedroom. When I had gone inside, Hëłag̣ō'lsᴇla (10) closed the door of her bedroom. Then she asked me to / sit down for a little while. When I was seated she came / and sat beside me and she whispered as she spoke / and said, "I have come to see you, friend, you great supernatural one, / on account of your fame, for you are said to make alive (15) even those who are dying, to whom you go. Now I / beg of you to go and help me, for I am trying in vain for one to be healed / in the woods, that you may look at my ways. Insufficient is / my healing-house for the sick one; and so we will go into the woods / through this back door. It would be good if you would tell in whispers (20) to your wife," said she. Then I asked her to tell my / wife. Then we went out of the room (I) with her. Immediately / she went and sat down beside my wife and whispered to her. Immediately / my wife asked me to follow Hëłag̣ō'lsᴇla. / Then we went through the back door of the house and we (25) kept going into the woods towards the pond in the woods. Then we arrived / at a house made of spruce branches. In it lay the sick woman / and her parents were sitting outside the house. / We went into the house made of spruce branches and Hëłag̣ō'lsᴇla went right in, / to the right hand side of the sick woman. (30) She was feeling of her stomach, while I was just standing close

to the / door of the house made of spruce branches, the house of the sick one. Then Hëlag̣ō'lsEla / told the sick one that there was much green matter in the stomach of the / sick woman, "for you were approached by a ghost when you / were asleep. That is where the green matter stays, in your (35) stomach," said she, (as I think she began to think of me). / Then she said to me, "Come, sit down beside me, friend, Qā'sElīd, / so that you may help me," said she. Immediately I went / and sat down, but not near her. When I sat down / Hëlag̣ō'lsEla took a kelp bottle and untied its mouth. She (40) let the silver perch oil in the kelp bottle drip on the stomach of the sick / woman, on her naked stomach. When the silver perch oil covered / the stomach of the sick woman, she put down the / kelp bottle in which was the silver perch oil, while Hëlag̣ō'lsEla pressed
36 with both (1) her hands on the lower part of the ribs of the poor woman / and she pressed strongly with both her hands inward, evidently she went / to our back bone, as she went down with both hands. / Then she passed over the navel of the woman, it was evidently very painful, (5) for the poor sick woman in vain made faces / and groaned for pain. Then, when both hands / of Hëlag̣ō'lsEla came down to the inside of the crotch of the sick woman, / then Hëlag̣ō'lsEla repeated (the treatment); she put up both her hands and / pressed them on the lower part of her ribs. Again she (10) pressed strongly and passed down with both hands. / For a long time Hëlag̣ō'lsEla was doing this way. As soon as it sounded as though / the intestines of the woman were boiling, Hëlag̣ō'lsEla spoke and / said to her that now she had gotten the sickness to go downward, — that / which she referred to as green matter, — to collect at the root of the (15) rectum of the sick woman, so that it would just at one time come out, when / she would go to defecate, said she, as she applied her mouth to the upper end of the / stomach of the sick woman, and blew going downward going to the / inside of the crotch. Then she was blowing at her for a long while. (This is referred to / by the shamans of the Nimkish and Ma'malēleqăla and Lā'wits!ēs and (20) Mā'dilbēᵋ as "blowing downward the green matter.") Then she was doing so, / blowing from the upper end of the stomach of the sick woman / to the inside of the crotch. This is referred to as "pressing downward the / green matter," when she presses downward along the stomach of the sick woman, / beginning at the upper end of the stomach of the sick woman, going down to (25) the inside of the crotch. This is all that is done by the shamans of the / four tribes, when they treat a sick woman / or man. They call the sickness "green matter," / even when a man has a headache. Then Hëlag̣ō'lsEla says / that the green matter has gone into the

head of the man who has a headache; (30) and even when a man cannot pass water, Hëlag̣ō'lsEla also says / that the green matter is dried inside at the lower part of the stomach of the man. / Then it peels off from where it sticks in the stomach of the man / because it is a flat piece. And that lies flat across the root of the / bladder of the man or when it is a woman. Then the man cannot (35) pass water. When it is a woman, she also cannot / pass water. This sickness is called, "blocked up inside," / said Hëlag̣ō'lsEla to me as we were going homeward to / her house. Only I wish to tell this what she told me while she had / not yet finished what she was doing to the sick woman. When (40) she finished blowing downward on the stomach of the sick woman, she took / well shredded cedar bark and put it between the / breasts of the sick woman. Then also she pressed with both / hands on the shredded cedar bark wiping off the perch oil (1) from the stomach of the sick woman, 37 going downward, wiping it off, / to the inside of the crotch. Four times she put the cedar bark wiper up / between the breasts of the sick woman and / then went downward to the inside of the crotch. When she had done this (5) Hëlag̣ō'lsEla spoke and said, "Now friend, Qā'sElīd, / you have seen everything that I do to our friend here." / (She referred to the sick woman as "our friend.") "These / instructions came from the one who is referred to as toad, the great supernatural one (who instructed me) / what to do to sick men and women, (10) that what has now been seen by you, what I did to them; and this wiper, the shredded cedar bark, for it / is the last for the green matter, for it comes out as perspiration / of the skin of the sick woman, when I am pressing down on her / stomach for the green matter to go down in her stomach. She will just / excrete it. Now I have obeyed everything (15) told me in a dream by the toad," said she. Then she asked / me for matches. Then she struck them and lit the cedar bark wiper. / Then it burned. Then Hëlag̣ō'lsEla spoke again / and said, "Now the Woman-Doing-Evil will be afraid to come near / us when she smells the burn smell of the cedar bark wiper. (20) O, friend, Qā'sElīd, don't you smell this smoke that it smells of green matter, / for evidently an amount of green matter came through from the stomach of our friend. / Later on the spruce branch house will be burned when / four times I have treated our friend, as the toad told me / when I last dreamed of his sayings," said she. When (25) the cedar bark wiper was burned we went home to her house. / We just sat down for a little while in the middle of the trail leading out of the woods / and she talked about the different kinds of sickness. / When we came to the rear of the house, we went in / through the back door of her

house. I never found out (30) why she wanted me to go and help her. I hesitated to ask her, because / Hëłag̣ō'lsEla is a very old woman. Then my wife asked / me, "What were you doing where you went with Hëłag̣ō'lsEla ?" / I told my wife that I just sat on the ground as a spectator watching all / she did to the sick woman, said I to her. Then (35) my wife spoke again and said, / "P!ēp!adzEyō'dzEmg̣a has only just gone out, she who is also a shaman, and / she instructed me to instruct you not to let her know any / one of all the ways that you do to the sick / men and women, for it has been found out that (40) your friend Hëłag̣ō'lsEla is covetous of the property of all the / men and women; therefore she planned how to get the / property of all the men and the women. / Your friend
38 Hëłag̣ō'lsEla invented it with her husband, (1) that she should
pretend to be a shaman. Now really she is paid many blankets / when she is treating a respected man. Therefore / she does this: when she sees a novice shaman who comes from / the different tribes she tries to find out (5) all he does. When she has found out one part of it / then she immediately says that she has done wrong in her ways, and that, therefore, the toad / will throw sickness into her. And so, therefore, / Hëłag̣ō'lsEla becomes very sick. It is thus all the time. Before four / days have passed she asks that a fire be built in the middle of her house and, that (10) all her tribe-fellows shall witness her new treasure (obtained) from / the toad, says she, but she only gets it from another shaman. / That is what P!ēp!adzEyō'dzEmg̣a meant," said my wife / to me. Then my wife said I should pretend to be kind to her when / she talked to me. "Do not tell her anything," said she. (15) Now it was night, and then Hëłag̣ō'lsEla got ready to go to lie down / in the inner room. Before she went in she came and sat down beside / my wife. Then Hëłag̣ō'lsEla whispered as she spoke to my / wife. When she had finished talking she got up and / went into the inner room. Evidently my wife hesitated (20) to tell me what Hëłag̣ō'lsEla had said. My wife kept still for a long time; / then she whispered as she spoke to me and said, / "Wonderful is the saying of Hëłag̣ō'lsEla, for she said we should / go in where she is in bed, and I shall listen to your conversation with her, / for evidently she thinks I know the reason why you are a shaman. I (25) only want you to listen to her. Do not answer her," said she. / Then my wife went first into the / inner room. Immediately Hëłag̣ō'lsEla sat up on her / feather bed and she asked us to sit down, one on each side of her. / Then she spoke to my wife and she said to her , (30) "This was my thought when I asked you and your / husband to come; for a husband cannot disobey, / even if it is difficult, what his wife says. / I mean

to say this to you, Made-to-Spout-in-House; I beg this / renowned great shaman, your husband, to add (35) to my power," said she. My wife kept silent for a long time; / she never spoke for a long time, for she was waiting for me to answer / the speech of Hëłag̣ō'lsEla. Evidently my wife gave up expecting / me to speak and she said, "This is what you say, Hëłag̣ō'lsEla, / for my husband has never once talked about (40) why he became a shaman. I do well not to ask him, and / so I don't know at all why he became a shaman," said my / wife to her. Then Hëłag̣ō'lsEla spoke again and / said, "Am I not surprised at what you say, Made-to-Spout-in-House, for (1) evidently you do not wish to do as is done by my 39
husband. He it is / who planned what I was to do; that was the reason why I am a shaman. It is / a new plan of my husband, the spruce branch house, that / was already seen by your husband in the woods. Now about the (5) spruce that is now a house; into which the Woman-Doing-Evil is afraid to go and / add to the sickness of the sick man that lies / in it; also the two baskets through each of wihch are stuck / four sticks sharpened on both ends; two of which / hang on each side inside of the door. This is the name of it (10) 'Quills to hurt the Woman-Doing-Evil.' The reason for its / being this way is to hurt the Woman-Doing-Evil as she comes into / the spruce branch house; for my husband said I / should say that the Woman-Doing-Evil cannot see the 'Quills to / hurt the Woman-Doing-Evil', and this is why the red cedar bark is (15) split in narrow strips, and why the (white) shredded cedar bark is tied to the / spruce at both sides of the inside of the spruce branch house, and / that there is also much down of the eagle, to call the / Healing-Woman to have mercy on the sick man, so that she may take out the / sickness that was put in by the Woman-Doing-Evil. That is why (20) the man or woman was sick, because enemies are / the Healing-Woman and the Woman-Doing-Evil," said Hëłag̣ō'lsEla to my / wife. And so she stopped speaking, because a forcible / attempt was made to open the door of the inner room where we were sitting. Then a man called / Qā'sElīd, namely me, and said, "I have been sent by (25) LElī'lawēk· who got weak, "that I should come and beg you Qā'sElīd, to have mercy / and pity on her and follow me," said he. Then my wife / spoke to Hëlag̣ō'lsEla and said, "Later on my husband will answer / what you wish him to tell, tomorrow, for now we / must follow him who has been sent to us on account of the important matter that happened to her," (30) said she as we got up and went out of the / inner room with the man who had been sent to come and call me. / Then we went into the house of the woman LElī'lawēk·. / I was called to go right on to

where LElī'lawēk· was lying. / I sat down at her right hand side and I was asked to (35) feel of her chest and stomach. Then I felt of her. / When I had just begun to feel of her chest she opened her eyes. / She spoke and said, "Oh wonder! You have come, master. / Now that you have come in time I have come to my senses," said she to me. / She kept right on talking about what was seen by her since she began to faint; (40) namely only a hand of a man from the wrist on, holding the end of a thin, twisted sinew. Tied on the other end of it / was one of the hind legs of a toad. "That he swung around towards / me. I had not been looking at him very long before I
40 lost my senses. (1) Evidently I fainted after that," said she to me. Then / her father said that his daughter was treated with medicine so that she should have fainting fits, said he. / Now I only felt of her for a little while and it was nearly / daylight. Then we went home, (I) with my wife. When (5) daylight came in the morning we came home to Fort Rupert, / and now I had found out all the ways of the shamans of all the / tribes, for all of them do as is done by Hëlag̣ō'lsEla, / for she only presses downward with both her hands on / the stomach of the sick woman so that may go down what she calls green matter, that (10) she may pass it off. Only lately the new shamans of the / Fort Rupert speaking tribes imitate the shamans of the Nā'ḵ!wax·daᵋxᵘ who suck. /

One man whose name is Łā'lag̣anō'gwiᵋlakᵘ who / belongs to the numaym Real-Kwakiutl of the Q!ōmoyâᵋyē says / that he was born a fish, for he says that he comes from the olachen. (15) From his blanket hang always white feathers of the / tail of the eagle. Here and there a carved figure of an olachen of cedar wood / hangs from his blanket. The Q!ō'moyâᵋyē say / that he is a great shaman, for his father, the late Nō'lis said, / that at the time when he first spoke when a child, Łā'lag̣anō'gwiᵋlakᵘ (20) asked his father Nō'lis to get white feathers from the tail / of the eagle to sew them on to his blanket. "If you do not / do this hereafter then I shall go home early to my tribe fellows, / the olachen," said he. Immediately his father got the white / feathers of the tail of the eagle and sewed them on to (25) his blanket. Then, it is said, he spoke again and, it is said, / the child said to his father Nō'lis, "My tribe fellows, the olachen do not / wish my name to be changed from theirs, for this is my name, / Łā'lag̣anō'gwiᵋlakᵘ, and this shall still be my name / when I come to you," said he. Now there is not one man (30) who knows the meaning of the name Łā'lag̣anō'gwiᵋlakᵘ, for it belongs to the names of the olachen. / Only one shaman was seen by me, who sucked at a / sick man and I never found out whether he was a real/ shaman or only made up. Only for this reason I believe that he is a / shaman; he does not allow those who are made well to pay him. I (35) truly never once saw him laugh. Now it is done hereafter. /

I went to the Mâ'ts!adᴇxᵘ who have many shamans and I / saw that all the shamans of the Dō'g̣widag̣ᴇnładᴇxᵘ and of the / numaym Yā'łowāg̣ᴇnładᴇxᵘ did the same as Hëłag̣ō'lsᴇla, / the Nimkish woman. Now Dō'g̣wid, who is referred to as (40) a great shaman by the Mâ'ts!adᴇxᵘ says that they all only pretend to be / shamans, although he said that he did not want to disobey / his father when he wished him to pretend to be a shaman. And now is ended / the talk about shamans.

(1) Talk about the Great Shaman of the Na'k!wax·daᵋxᵘ / 41
Called Fool. /

I am (literally: this is) a hunter of all kinds of animals, I always go / paddling about, for this is what I desire, seals, (5) for I try out the oil from the blubber, to be bought by my tribe for / gravy. I always get many hair seals; / and so I am never poor. I was / the principal one who does not believe in the shamans, when they speak about taking out sickness / from sick people, and when they say that they see the souls of men; (10) and formerly I did not believe in shamans, for I / used to tell them aloud that they were lying when they were curing the sick; / for I would sit down among them when they were beating time for the shamans when curing those / who were very sick, and therefore I was really hated by the / shamans of the Nak!wax·daᵋxᵘ. I just wish to (15) talk about this first.

One fine day I paddled on the sea shooting / seals with the one who was always my steersman, whose name was / Łē'lamēdᴇnōł, for he was courageous. Nothing frightened him, neither gales / nor all the bad animals, or the bad / fishes, or the sea monsters which are often seen by hunters (20) when they hunt game at night. Therefore / hunters ask courageous men to be their steersmen. /

Now I was paddling along at Ā'xolis. Then I saw a / wolf sitting on a rock, rolling about on the rock, scratching with his fore / paws both sides of his mouth. When I came near (25) he saw us. He whined. He was / never afraid of us and I stepped out of my small canoe / and went to where he was sitting on the rock. When I came up / to him, the wolf was whining and I saw that his mouth / was bleeding. I looked into his mouth and (30) saw a deer bone crossways in / his mouth, stuck between the teeth on both sides of his mouth, and it was really / firmly (imbedded). The wolf was

sitting on a rock watching me / and evidently expected me to do
something; to kill him / or help him out of his trouble. I sat down
on the rock (35) close to him and I spoke to him, as he was sitting
still, / looking at me. I said to him, "You are in trouble, friend. /
Now I shall be like a great shaman and cure / you, friend. I will
take out your great trouble and / set you right, friend. Now reward
me, friend, that I (40) may be able, like you, to get everything
easily, all that is taken by you, / on account of your fame as a
harpooneer and of your supernatural power. / Now reward my
42 kindness to you, friend. Go on! (1) Sit still on the rock and let me
get my means of taking out that bone," said I to him, / as I went and
took cedar twigs from a cedar tree inland from me. I / twisted the
cedar twigs and now they were a good rope. After / I had done so,
I went to where the wolf was sitting on the rock, just always (5)
keeping his mouth open. I took hold of the back of his head and put
/ the thin end of the cedar rope into his mouth and I tied it to the
middle part / of the bone in his mouth and I pulled at it. / Then the
bone came out after that. (The wolf) only stared / at me and I spoke
to him and said, "O, friend (10) your trouble has gone. Now take
care of your mind / and reward me for what I have done to you,"
said I to him. After / I had said so to him the wolf turned around to
the right and / trotted away, not fast. He did not go far before he
stopped / and turned his face. Then he howled. Once he spoke
and (15) howled and went into the woods. I stepped into my small
traveling canoe / and paddled with my steersman Łē'lamēdᴇnōł. /
Now we never talked about the wolf / as we paddled along. /

Now night came and I wished to anchor (20) inside of Foam-Receptacle (Ā'wats!ē), for no wind ever blows there. / Now we lay down in our small travelling canoe, floating on the water; / but really my eyes went to sleep. Łē'lamēdᴇnōł also did the same. / His eyes also really went to sleep, for we had risen early / when we started before nearly daylight came in the morning; (25) and so we were very sleepy. /

Now I dreamed of a man who came to me in a dream speaking / to me in a dream. In my dream he said to me, "Why do you / stay here? There are many seals lying on this island, / friend. Take care, friend, I am Harpooneer-Body (30) on whom you took pity today, and now I reward you for kindness / to me, friend. There is nothing hereafter that you will not obtain, / whatever you wish to get. This also, / do not lie down with your wife for four / years, to pass through all that you will have to do," thus he said in my dream, (35) Harpooneer-Body to Fool (Nᴇnō'lo). Then in my dream he disappeared. /

I woke up and called Łē'lamēdᴇnōɬ. When / he awoke he hauled
up the anchor. We went ashore and / I washed in the sea. After I
had done so / I went aboard our small traveling canoe. I wished to
(40) see whether my dream would come true regarding the words
that Harpooneer-Body had said in my dream, / that there were
many seals lying on the rocks on the island, for I / did not believe in
dreams and shamans and all the sayings / of the people, for I only
believed in my own (1) mind. Then we paddled away before 43
daylight came / and we arrived at the island without trees. Now
I / saw that it was really covered with seals that were tight asleep./
I took my yew wood seal club, stepped out of (5) my small canoe
and clubbed four large / seals. Then a great number of seals
tumbled into the water. Then I put / the four large seals aboard
my small canoe and we / went home. /

Now there was one thing I believed, namely the words of Harpooneer-Body, that he had said in my (10) dream. Now it was really easy for me to get seals when I / went out hunting and also all kinds of animals. Two / years later, beginning at the time when I took out the bone from the / wolf, I went to Victoria with my late nephews, / Hä'mēʟᴇlasᴇmēᵋ and his late younger brothers Kwā'nas and Owner-of-Throwing-away-(Property) (Ts!ᴇxᵋē'd), (15) and also their late wives and their late children. I was / with my wife the late Mā'x·mak·!ōdā'laogwa. It was in the summer of 1871. / We came home now traveling in a large canoe. / We came to Rock Bay, at the north side of Seymour Narrows. We / went ashore there. After we had stepped out of our canoe (20) the late Hä'mēʟᴇlasᴇmēᵋ saw much clothing / and four nice boxes full of / very good clothing on the beach; and also two flour bags / and all kinds of food. We / did not see any man who owned them. Then we took them aboard and (25) went away. When we came to Beaver Cove / a northeast wind sprang up. We stayed there for six days. / It was ten days after we had left from where we had found the / boxes. Now my whole crew became sick and we / started in the morning and it was calm. We arrived at Ā'xolis. (30) We unloaded our cargo there. Now we / all were sick with the great smallpox. We got it / where the boxes were found by us. We all lay in bed / in our tent. I was lying among them. Now I saw / that all our bodies swelled and were dark red. (35) Our skins burst open and I did not know that they were / all dead and I was lying among them. Then I thought that I also / was dead. I was as in a sleep and I awoke / on account of many wolves who came whining and others howling. / Two of them were licking my body and I saw (40) two wolves vomit up foam and putting it on my / body. The two

wolves tried hard to put / the foam all over my body. They did not treat me well when they / turned over my body. Now my body
44 was quickly getting stronger (1) and also my mind. The two wolves kept on / licking my body. After they had licked off all they had vomited, / they vomited foam again and put it on my / body. Again they licked it off and then I saw (5) that they had taken the scabs from the sores on my body. / Now I saw that I was lying among / my dead past nephews. /

Now it was evening and the two wolves took a rest. / I must have been afraid, being the only one who was still alive, therefore (10) I crawled away and went to the shelter of a thick spruce tree. And / so I lay down that night. Now I had no bedding; only / a shirt which I had on. Then it was as though the two / wolves came and one lay down on each side of me. When daylight came / in the morning the two wolves got up and again licked my (15) body. They licked it for a long time and vomited white foam / and put it on my body, my face and / my head. Then they licked the foam off again. Now I was / getting strong, I was strong enough to stand up and now I recognized / that the one wolf was the one who had been in trouble with the bone which I (20) had taken out of the mouth of the wolf. Then / the many wolves did not leave me. Indeed, I walked among them. / Indeed I became well and I lay down when the other / wolf came, the one of whom I had dreamed at Foam-Receptacle and who told me his name was / Harpooneer-Body. He sat down seaward from me and nudged me with (25) his nose that I should lie on my back, and he vomited and pushed his / nose against the lower end of my sternum. He vomited / the magic power into me. After he had done so he / sat down. I was getting sleepy and I went to sleep. Then I / dreamed of the wolf who was still sitting there. In my dream (30) he became a man. In my dream he laughed and spoke and / said, "Now take care, friend, now this shaman-maker has gone into you. / Now you will cure the sick and you will catch / the souls of the sick and you will throw sickness into anyone whom you wish / to die among your tribe. Now they will be afraid of you," said he to me in my dream. (35) Then I woke up and my body was trembling / and my mind was different after this, / for all the wolves had left me. Now I was a shaman. / Now I walked and went to Fern-Point (Sā′gŭmbāla). Then I met / Qwē′salalis there. I told him that my whole crew (40) was dead, killed by the smallpox. Then Qwē′salalis / was afraid of me, and he left me and went home to Tē′gŭxstēᵋ. / I stayed for a long time in a house at Fern-Point. I did / not mind it, for I stayed in one
45 of the houses and there was much (1) food in the seven houses

which are / at Fern-Point. There were also two canoes there. / I was never depressed and I kept on singing my sacred songs / every evening, the four sacred songs of the wolf, for I was (5) just like drunk all the time and I was always happy. / More than one moon I stayed at Fern-Point, / then Spearing-Dance (Sä'k·ᴇlał) paddled along in the evenning going toward Tē'gŭxstēᵋ. / He heard me singing my sacred song and he reported / to the Nā'k!wax·daᵋxᵘ at Tē'gŭxstēᵋ. Immediately (10) the Nā'k!wax·daᵋxᵘ wished to come for the new shaman that was heard / singing his sacred songs at Fern-Point, to cure the chief, Causing-to-be-well. (Hē'łamas). /

Now the wolf came in my dream and / warned me to be ready for the chief, Causing-to-be-well who was very / sick. "Now you will suck out his sickness and throw upward (15) his sickness. Do not apply your mouth more than four times / when you treat him," said in my dream the wolf to me. Then / I woke up after that. At once began to tremble my body / and my stomach. I sang my sacred song and, when it had been day for a long time, / I stopped singing. Then I heard many men (20) talking outside of my house and / Endeavoring-to-Invite spoke and said, "We come to ask you, great/treasured one, to take pity, to bring back to life our friend, chief/ Causing-to-be-well, with your water of life, friend," said he. Then / all the men went aboard their traveling canoe, a large canoe. (25) Endeavoring-to-Invite came into my house and begged me / to. go aboard with them. I followed him and we went aboard / the traveling canoe. We arrived at Tē'gŭxstēᵋ. / When we arrived at the beach of the house of Causing-to-be-well / all the men stepped out of our traveling-canoe (30) and they all went into the house of Causing-to-be-well. / They made a fire in the middle of the house. As soon as the fire blazed up four / shamans went to call all the men and all the women / and all the children that all should come and watch the new / shaman. When they had all come in the four shamans (35) called me, for I was still sitting in the canoe. I walked among / the four shamans and we entered the house where they were beating time / for me. When I went in I saw Causing-to-be-well / sitting on a new mat in the rear of the house. / As soon as all the men had seen me I went in with the (40) four shamans and they all beat fast time with batons on the / boards. Then my body and my belly began to tremble / and I sang my sacred song while I was still / standing in the doorway of the house with the four shamans. (1) Then I went to the place where Causing-to-be-well 46 was sitting and / the four shamans followed me. Then I treated him, / and I followed the instructions given by the wolf what I should do, / and now I have the name Fool as a shaman's name. (5) It is ended after this. /

Łebī′d, the Real Shaman of the Gwasila. /

"Łebī′d had been sick for a long time," said the one who told the tale. "For three / winters he had been sick abed and he was / just bones. It was real mid-winter (10) and it was very cold at G̣wē′k·ᴇlis, for that is where the Gwasila were living. / The beach was covered with ice. It was nearly midnight / when they were wailing, the wife and daughters of / Łebī′d. Now Łebī′d had died. All the / Gwasila quickly changed his clothing. After they had (15) changed his clothes, they wrapped the body in two pairs of blankets. / After the Gwasila had wrapped up the one who was now dead, / they wrapped him on the rock at the other end of the village site of G̣wē′k·ᴇlis. / As soon as they had done so, and when they had spread a mat over the past Łebī′d, / we all went home, for it was snowing. (20) A strong northwest wind was blowing. When day came in the morning / the snow was deep. Therefore, there was no way / to bury the past Łebī′d. Then all the Gwasila went / to look at the place where he was wrapped up on the rock. Then they saw that the snow lay deep / on top of the dead one. They could not (25) bury him, because it was still snowing. When day came again it was / very cold and again the Gwasila could not stand the / cold. Then they did not bury him. Night came. / When all the Gwasila lay down, a wolf / began to howl behind G̣wē′k·ᴇlis. It was not long that (30) one wolf was howling, when many wolves began to howl. / They gathered at the place where Łebī′d was wrapped up on the rock. Then / the Gwasila guessed that the wolves were going to eat him. Probably / the wolves were sitting around the dead one, for they were all / howling together. The Gwasila did not sleep for they were afraid. (35) When it was near daylight the wolves were still howling, / many. Then all the Gwasila heard Łebī′d / singing his sacred song among the howling wolves / and they knew that Łebī′d had now become a shaman. / When day came in the morning the many howling (40) wolves went back into the woods, and Łebī′d went also into the woods, singing his sacred song. / He kept together with the wolves. Now the sisters of Łebī′d / and his late wife, Mā′x·mak·!odā′laō′g̣wa were running 47 about in vain, (1) looking at the place where he had been wrapped up on the rocks. They / saw the tracks of Łebī′d who had been walking among / the wolves. Now the Gwasila were asked by the shamans of the / Nā′k!wax·da$^{\varepsilon}$x^{u} that they should all go and wash, with the women and (5) children in the morning and in the evening, so that all should purify themselves. / Then they did so. Now he had been away for two days, / then he was heard singing his sacred song inland from the village of / G̣wē′kᴇlis. The sound of Łebī′d came nearer as he was / singing his sacred song. It just approached the rear of the village (10) and it went back again inland keeping on singing the sacred song. / When day came in the morning the Gwasila went to get fire wood. / Łebī′d's wife and daughters and sisters cleared / Łebī′d's house so as to make it clean. The men came home / who had gone after the fire wood. Then all the Gwasila carried up (15) the firewood and put it into the house where they were going to beat time for the new / shaman who had come back to life. Now the fire was ready for the time when / Łebī′d should sing again his sacred song. All the Gwasila were purified. / When it got dark in the evening he came singing his sacred song. They could hardly / hear him in the woods. Now at once the Gwasila started a fire in the middle of the house. (20) All the men and the / women who were not menstruating and the children went in. Now / the shaman of the Nā′k!wax·daᵋxᵘ told all those who went into the house / to carry batons. When they were all holding the / batons the shaman of the Nā′k!wax·daᵋxᵘ, whose name was (25) Making-alive (Q!wē′q!ŭᵋlag·ila) told the Gwasila to beat fast time together. / They all beat time together. For a long time they were beating time. / Then they stopped beating time and the sound of Łebī′d came nearer as he was singing his sacred song / behind the village. Three times the Gwasila beat fast time. / Then the sound of the sacred song came to the front of the house. (30) Again they beat fast time; the fourth time Łebī′d came / into the door, really naked, only hemlock was wound around his head / and hemlock was wound around his neck. He was really lean. / The Gwasila beat fast time. He went around the fire in the middle of the house / still singing his sacred song. These are the words of his sacred song:

(35) 1. I was taken away far inland to the edge of the world by the / magical power of heaven, the treasure, ha, wo, ho. /
2. Only then I was cured by it, when it was really thrown into me, the past life bringer / of Nau′alakŭmēᵋ, the treasure, ha, wo, ho. /
3. I come to cure with this means of healing of Nau′alakŭmēᵋ, the treasure. (40) Therefore I shall be a life bringer, ha, wo, ho. /
4. I come with the water of life given into my hand by Nau′alakŭmēᵋ, / the means of bringing to life, the treasures, ha, wo, ho. /

48 (1) Then Łebī′d sang his other sacred song: /

1. He turns to the right side, poor one, this supernatural one, so as to obtain this / supernatural one, ha, wo, ho. /
2. Let the supernatural one be the life bringer, the supernatural one (5) ha, wo, ho. /
3. That the poor one may come to life with the lifebringer of / Nau′alakŭmēᵋ, ha, wo, ho. /
4. The poor one comes, this supernatural one, to give protection with the means of giving protection of / Nau′alakŭmēᵋ, ha wo, ho. /

(10) After he had danced, all those went out of the house who were not shamans. / Then the real shamans of the Gwasila sat down in the house. / Łebī′d sat down on a new mat / in the rear of the house. All had their faces blackened, / the old shamans, and all had on their heads (15) the shamans' head rings of red cedar bark. All had around their necks shamans' neck rings / of red cedar bark. Then they all lay on their backs and there was no / talking. Only Łebī′d, the new shaman who had come back to life / was sitting on his new mat. He had wound around his neck hemlock branches / and wound around his head hemlock branches, and they were waiting for (20) all the men and women who were not shamans to go to sleep. / When they thought they were all asleep they sent four / real shamans to go and look into the doors of all the houses / of the Gwasila to see whether they were not barred. Then they found that all / the doors of the houses were barred. They came into the (25) meeting house of the shamans and they barred the door of the house. / Then they sat down. They were sitting quite a while in silence, then / arose one of the shamans, whose name was Bringing-Life-out-of-the-Woods (Q!ŭᵋla′mōłt!ᴇlsī′la). / He spoke and said, "Indeed, friends, indeed, / this is the way it is done, for we came here to this house, that (30) Łebī′d, who is newly added to us, our friend, may tell us how / it was brought right down to this shaman. Now he will tell us why he came to life again. / He will keep nothing hidden from his friends." Thus he said / and sat down. /

Then Łebī′d spoke and said, "Indeed, friends, (35) you fellow-shamans, thus you must do to a new / shaman. Now I will tell you, friends. I was / very sick, and a man came into / the place where I was lying in another house and invited me to / follow him, Immediately I arose and followed him. (40) Then I saw that my body was still lying here groaning. / We had not gone far into the woods /
49 before we arrived at a house and we entered (1) the house. I was asked by the other man to / go and sit down in the rear of the house.

When I had seated myself, / then spoke the man who was sitting on the right hand side of the / doorway of the house. He said, 'Go on, (5) speak, Nau′alakŭmēᵋ, he who is the great shaman, of what we shall do to him who has come / and is sitting among us,' said he. Then a man came who had tied around his head / a thick ring of red cedar bark, and a thin neck ring of cedar bark. / He spoke and said, 'Our friend will not stay away, / for I wish him to go back to his tribe so (10) that he may become a great shaman and that he may cure the / sick in his tribe. And so he shall have my name for his name. / Now he shall have the name Nau′alakŭmēᵋ. And I shall take out the breath / from his body so that I may keep it,' said he as he went out / of the door of the house. It was not long before he came back. (15) He spoke and said, 'Now his body is dead on the ground, / for I am holding his breath, which is the owner of the soul of / our friend. Now I shall give him my shamanistic power,' said he and he / vomited a quartz crystal. Then all the men beat fast time on the boards. / He sang his sacred song as he threw the quartz crystal into (20) the lower part of my sternum, and now I had become a shaman / after this as it was getting daylight. Then Nau′alakŭmēᵋ said, 'Again we shall / beat time for our friend tonight,' said he. Then all / the wolves who were now men, went to sleep. In the evening / they all went into the house, (25) for Łebī′d was still sitting there. And when the men were all in, / Nau′alakŭmēᵋ came singing his sacred song outside the house. / Then he came in. There was a wolf carved of / yew wood on the back of his rattle. He went around the fire in the middle / of the house. After he had gone around four times he sat down near (30) me and pressed (on top) with his right hand on the / top of my head, and he put down his rattle and / pressed with his left hand the top of my head; then he sang his sacred song. / Then he pressed down with both his hands on both sides of my head, / down to the lower end of my trunk." And so he brought (35) his hands together, put his hands flat together, and raised / his hands throwing up the sickness of Łebī′d. After / he had done this four times he finished. Then he spoke / and said, "Now get ready, treasures, to put on / your treasure masks and let us surprise the tribe (40) of our friend, this Nau′alakŭmēᵋ; and / begin to sing outside the house," said he. / Now our friend will walk among us," said he. Then / all the men put on their wolf masks and (1) when they all were dressed, they all 50 went out of the / door of the house, and also Łebī′d. As soon as all had come out, / all the wolves howled. Łebī′d walked among them, / and also Nau′alakŭmēᵋ kept the breath of the body of Łebī′d, (5) for only his soul had been taken by the wolves. / Now they went to where the body of Łebī'd was wrapped on the rocks. / As soon as they had arrived there, Nau'alakŭmēᵋ asked the other / wolves to take off the mat that had been spread over the body and the wrapping of / two pairs of blankets. As soon as all had been taken off, (10) Nau'alakŭmēᵋ went there. He called Łebī'd to sit by his side. He / took his breath and drew it into his mouth. Then he blew it into / the mouth of Łebī'd's body. He asked the many / wolves that they all should lick the body of the dead one. / "Now my soul was sitting on the ground and was just watching the wolves (15) as they were licking the body. They had not been licking it long when it began to breathe. / Then Nau'alakŭmēᵋ pressed both his hands / on the head of the soul of Łebī'd and he pressed down with both his hands / on the head. Then the soul began to get small / and it was of the size of a large fly. He took it and (20) put it on top of the head of Łebī'd and blew it in. / Immediately Łebī'd arose and sang his sacred song. Now he was singing / among the wolves who were howling and they went back into the woods and went home / to their house. Łebī'd also followed them. / Again the wolves beat time at night. And now they really (25) taught Łebī'd who had now the name Nau'alakŭmēᵋ / how to treat the sick." / He said that he could not throw (sickness); and other Gwasila say / that he could throw (sickness), he who had now the name Nau'alakŭmēᵋ. Then said / the great shaman of the wolves that he would always make him dream / "about what I should do when curing really sick ones, as he was (30) giving instructions to me," said he who had now the name Nau'alakŭmēᵋ, / as he informed the shamans of the Gwasila. "Now I came / into this house where we are sitting now." That is the end. /

The Shaman who has not Passed Through. /

Cured by Magic-of-the-Ground of the Magic-of-the-Earth. /

(35) "We Nā'k!wax·daᵋxᵘ were living at Tē'gŭxstēᵋ," / said ʟ!āʟ!aławī'dzᴇmga, as she told me this story. "I had been / coughing for a long time, therefore I was told by my parents / that I was consumptive for there was just skin sticking on my bones. / Now my heart was bad for it was one saying of (40) all the men, that is my relatives, that I / could not live long; and also that I had 51 no good / (1) dreams. Now I was very weak; and I heard / my father tell my mother that he would build / a small house for me in which I was to lie down. Now the small / house built for me was finished. They spread a new mat (5) on the floor on the front side

from me, and I moved on to it, and I was sitting on it / for I was not strong enough to stand up. Then they / took hold of each end of the mat on which I was sitting and they took me into the / small house for the sick on the bank of the small stream of Tē'gŭxstēᵋ. / It was all soft hemlock on the ground on which I was going to lie down. (10) As soon as I lay down I went to sleep.

Now evidently I felt happy / on account of my small house. I awoke. Behold, what should there be? / It was night! Now it was not seen that my father and my / mother had come and were sitting at the place where I lay down. I was alone on the ground / at night. When day came in the morning my father came in (15) and sat down on the ground. He asked me whether I had had a dream, and I / said that I had had no dream." For this is first asked by the Indians / from people who are very sick, about their dreams when they lie down on the ground / in a small house. "Now was bad the heart of my / father because I had had no dream, and my father said to me (20) 'O, Mistress, as soon as you dream what you think is a good dream / at night, then, as soon as I come in the morning, just send me away / that I may not go in at the place where you are lying on the ground. Then I shall just leave you / after that, when I know that you have had a good dream, and / for four days I shall not come near you,' he said. Then came my (25) mother and came in, and she said I should eat dried clams / carried by her," — for it is dried clams that are fed to the sick when / they wish to dream of a good word from Healing-Woman, when / (a person) has been given up to be treated with medicine, and when it has been given up to have him treated by the shamans. / "So I ate a little of it. After I (30) had eaten the dried clams I became sleepy and I went to sleep. / I did not notice when my parents went out / of the small house for the sick one when it was still morning; and that was / when I began to keep on sleeping. I did not hear my / parents when they came to look after me each morning. Now (35) I was twelve days in this way, said my father / to me when I woke up. Now I was very emaciated, / and my body was just heavy. I was too weak / to eat. Then my parents cried. / Now my mind became different and I did not care about my (40) womanhood and I just wanted to commit suicide when I was strong enough / to do so. Now I was too weak to lift my hands. Then / night came and I could not go to sleep, for / my heart was sick, now that I was going to die. And so it was towards (1) daylight 52
when I heard at a distance the sound of a sacred song. / The song came near and I just kept still on the ground when it came / to the inland side of the small house for the sick. Four times it went

around / to the right hand side of my small house for the sick. Then it went back again to (5) where it had come from. Now I could just hear it. Then / daylight came in the morning and my father came and sat down; but he had no time / to speak to me before I sent him away to go out again, and / immediately he went home. Now he knew what I meant. / Now I sang, following the sacred song that was heard by me. (10) Then night came again. It had not been night long before again came / the sacred song. It did the same as it had done before. These / are the words of the sacred song: /

I /

1. I try to come to cure our friend, wä, /
2. (15) That our poor friend may come back to life, wä. /
3. Oh, listen, our poor friend, to my means of healing, wä. /
4. Go on, our poor friend, healed by the Magic-of-the-Ground / of the Magic-of-the-Earth, wä, wäai, wä, wäai. /
5. And go on, poor one, your throat will be alive to sing the sacred song, our poor friend, (20) for his name is Long-Life-Maker, wä, wäai, wä, wäai, wä, wäai. /

II /

1. And so I come to cure with this means of curing of the Magic-of-the-Ground of the / Magic-of-the-Earth, wäai, wäai. /
2. For it will come to cure the poor one, our poor friend, (25) this Magic-of-the-Ground of the-Magic-of-the-Earth, wäai, wäai. /
3. Go on, poor one, and sing with the means of healing of this / Magic-of-the-Ground of the Magic-of-the-Earth, wäai, wäai. /

III /

1. Indeed, I came to put into you the song of the Magic-of-the-Ground (30) of the Magic-of-the-Earth for you, friend. /
2. For you, poor one, shall go ahead and sing the song of the Magic-of-the-Ground / of the Magic-of-the-Earth, for you, friend. /
3. For you shall come back to life, poor one, on account of the words of Magic-of-the-Ground / of the Magic-of-the-Earth for you, friend. /
4. (35) Indeed, this is the Life-Maker, the song sung for you, poor friend, by the / Magic-of-the-Ground of the Magic-of-the-Earth, for you, friend. /

IV /

1. The supernatural one is the Life-Bringer, wai. /
2. The supernatural one is a Long-Life-Maker, wai. /
3. (40) The supernatural one is the one who makes you walk, wai. /

(1) Now for four nights the Magic-of-the-Ground of the / Magic- 53
of-the-Earth came singing the sacred song around the small house of the sick one. / Now he was singing for a long time and I took / his four sacred songs. Now I sang his sacred songs (5) after that and he must have left me then. Now I had become a shaman. / I never saw him, as the real shamans / say, when they say that they see the one who makes them shamans, and I do / not cure the sick, for I was only helped by the Magic-of-the-Ground / of the Magic-of-the-Earth. /

(10) Shaman of the Dᴇna'x·daᵋxᵘ and Aᵋwaīʟᴇ'la. /

I went to Dzā'wadē and I also saw many shamans of the / Dᴇna'x·daᵋxᵘ and of the Aᵋwaīʟᴇ'la. Their shamans are different from the / shamans of the Nā'k!wax·daᵋxᵘ and the ʟ!a'ʟ!asiqwăla, because all / the shamans of the Dᴇna'x·daᵋxᵘ and of the Aᵋwaīʟᴇ'la say that (15) the sun made them shamans and that is why all their shamans / make the sign of the cross when they cure a sick man or woman. / The shamans of the Dᴇna'x·daᵋxᵘ and of the Aᵋwaīʟᴇ'la do not suck / when they are curing; they just begin on each side of the / head of the sick person, pressing with both (20) hands, going downward pressing here and there, until they reach the lower part of the / stomach of the sick man. Then they press their hands together / and raise their hands which are pressed together. They just put on their knees / the hands which are pressed together. Then they pray to the / sun looking upward. Then she (Xŭ'ngwid) said, "O praised one, (25) I came to get the sickness of our friend here, (I pray) that you may have mercy / and help me, give the power to me that there may be nothing that I do not get / of the whole sickness. You, praised one, chief on high, / you, that gave me advice how to act," said Xŭ'ngwid, / for that is the name of the woman shaman, when she made the sign of the cross. (30) Then she sang her sacred song while she was still squeezing with her left hand / what she called the sickness. Now she stood up and / went around the fire in the middle of the house. These are the words of her / sacred song: /

1. Haai′ haai′ haai′ hahaai′ haai′ aai′ haya haai′ haai′. /
2. (35) Do not let us be unwilling to dance to our / Lord, the praised one, haai′ haai′. /
54 3. (1) Let him take away this means of causing pain of our / Lord, the praised one, haai′ haai′. /
4. To whom we pray (?) haai′ haai′ haai′ hahaai′ haai′ aai′; To whom we pray (?), / haai′ haai′ aai′, to whom we pray (?), haai′ haai′. /

(5) Now Xŭ′ngwid, the shaman woman, spread out her left / hand and she blew at the palm of her hand where was / what she called the sickness. Four times she did this. Then she / finished after this. I was just lying on my back watching her. Evidently she / did not know that I was said to be a shaman of the Kwakiutl. Then (10) I started. I had it much in mind how I might find out the reason why she was a shaman. / Now it occurred to me to go to the house of Xŭ′ngwid. When / I entered at the door of the house in the evening, her husband / whose name is Moon (ᵋmᴇkŭ′la) called me to go and sit down at the right hand side of / where he was lying on his back and to eat the evening meal with him. When (15) we had finished eating, Xŭ′ngwid told her husband that I / had watched her while she was curing. Then her husband asked / me and said, "O, friend, do you believe all the doings of the / shamans?" said he to me. I said that sometimes I / believed, and sometimes I did not believe; I said to him. Then (20) Xŭ′ngwid spoke and said, "O, master, that is / what your friend said; he does not believe that I am a shaman. He just / said that I am a fool. Now I will tell you the reason why I am a / shaman," said she and she began with the time when she was very / sick at Dzā′wadē. "This is known by my foolish husband, (25) that for almost three full moons / I lay down sick in my bedroom. I was truly emaciated, for I / had not tasted any food. Therefore I / was not strong enough to sit up. I gave up trying to keep alive. / Your friend was now secretly crying, for now he saw (30) how weak I was." — "True," said her husband. / "Now I thought I should die that night. / Towards morning I thought I had died in the house. / Now I saw a very good place on which I went walking about. / There I saw a large, shining house. (35) Then a man came out of the door of the house and he / came to where I was. When he came up to where I was standing / the man spoke to me and said, "I am sent / by our Lord to come and call you. He says you are to follow me," / said he. I followed him and we went into the house. (40) Now I was asked to sit down close to the door of the house. / Then the chief, who had been referred to as

Lord by the man sent / was sitting in the rear of the shining house.
When I (1) sat down the chief spoke and said, ‘It is good / that you 55
have come to my house, for I see the / sorrow of your husband and
of your parents and of your / near relatives, for you have now died.
(5) Your body is dead. Now they are all crying, your husband /
and all who sit down beside your body; for this / is the favorable
dream of the sick man, this good place / where I am chief. Now you
will go back to your body, / for I pity all who are crying for you,’
said (10) the chief. Then he called the shaman of his house to
come and take / the sickness out of the soul of Xŭ′ngwid. At once /
the shaman sang the sacred song that has come to be the sacred song
of Xŭ′ngwid in the room at the / right hand side of the rear of the
house. Then he came out of the door of the / room and sat down
at the right hand side of Xŭ′ngwid. (15) Now the shaman pressed
with both hands / on each side of my head. Behold, this was the
first thing he did when he / first sat down and turned his face to
the chief; he made the sign of the cross. / When he had made the
sign of the cross he pressed both hands / on each side of my head.
He came down (20) with his hands on both sides of my neck. Then
he came with his hands / to the lower end of my stomach, and he
brought his hands together / and pressed them together. Now
he raised his hands. / Again he sang his sacred song and he stood up
and went / into the room. At once the chief spoke and (25) said,
‘O friend, go home, and go into / your body. Then immediately
sing the sacred song sung by my / shaman who set you right again.
Now you will be a shaman and you will have mercy / and cure your
people. Now I pass my name Xŭ′ngwid / over to you. You will
put the sun on the forehead of your head ring (30) of red cedar bark.
Only twisted red cedar bark shall be your / neck ring of red cedar-
bark,’ said our Lord to me. Then I came out of / his house. I came
through the door of our upper / world. I came down and entered
our house / and then I went into my body as it was wrapped up in
blankets. (35) Then I heard many women crying / for me. Now I
sang my sacred song inside my wrapping of / blankets. At once
all the women stopped / crying. Then the old shaman spoke / and
said, ‘Let us all now go out of this (40) house and leave alone this
great one who has come back to life, for / she has great good luck,’
said he. Now they all went out / of the house, all the men and all the
women and / sat down outside of our house. Now they all (1) sang 56
after me as I was singing my sacred song. For four days I was
alone / in the house; then I got strong and now I stood up / and I
went around inside singing the sacred song of the shaman of our

Lord in the / upper world. Now all the Dᴇna'x·da$^{\varepsilon}$x^{u} washed themselves, (5) men and women, every morning for four days. / As soon as evening came all came into our house / and all sang after me as I sang my sacred song. Now I was a shaman / after that." Now it is ended. /

The Winter Ceremonial.

(1) Mink and the Wolves. / (Told by ʟā'bid, a La'ălax·-sᵋᴇndayo.) / 57

The myth people all lived at Crooked-Beach (Qā'log̣wis) and / the Wolves lived at the north end of the village site at Crooked-Beach. (5) Then the Wolves had for their chief Head-Wolf, and the / chief had for his wife Wolf-Woman. Four men / were the children of Head-Wolf. Not very friendly were / Head-Wolf and K!wē'k!waxā'wēᵋ and his younger brothers, / Mink and Raccoon, and Deer, and Land-otter, (10) and Squirrel. It is said that / Head-Wolf and K!wē'k!waxā'wēᵋ did not know each other's mind, / and therefore it is known by the recent men that a long time ago the Wolves / and K!wē'k!waxā'wēᵋ and his younger brothers hated each other when first / daylight came into our world. It is said that the (15) Wolves and K!wē'k!waxā'wēᵋ and his younger brothers never met. Now / Head-Wolf was downcast when winter was coming, therefore / the chief of the Wolves called four (of his tribe) to come / into his house past midnight, and as soon / as the four chiefs under Head-Wolf came in they sat down (20) and Head-Wolf spoke. He said, / "Welcome, friends, and listen to what I want to say / to you, for it is only right that a chief first of all / inform those who have him as their chief of all he has in his mind. Therefore / they feel happy, the tribes of chiefs, for they know beforehand. (25) I mean this, my words will go out to you / chiefs. This is the reason why you came. I wish to give a winter ceremonial / this coming winter, and I will show my Great Dance, the / Great-Dance-from-above. Now my four sons will disappear," / said he. Then spoke Sea-Hunter-Body (Ālē'x̣ŭlaɫit), one (30) of those who had been invited by Head-Wolf. He said, "Good are / your words, chief Head-Wolf. Go on, just call our / tribe in, that they may come and all may hear this your word, chief," / said he. And then also spoke Made-to-be-Speaker (Yā'q!ᴇntᴇyēg·ī'ᵋlakᵋ). / He said, "True is your word, chief Head-Wolf. It is (35) good that you wish us to know beforehand that you are going to give a winter ceremonial. / Now we shall all be happy, because you spoke / to us. Go on and call our tribe in, chief, (1) that it may be heard and that they may know 58 your wishes, chief; and / also this, that it may not in any way be known why we come to sit in this / house of our chief Head-Wolf by K!wē′k!waxā′wēᵋ / and his younger brothers, the little secular ones, else they will imitate us," (5) said he. As soon as these speeches were at an end, then spoke / Walker (Tâ′lag·îlis) and said, "Now is finished the speech of our / chiefs, Sea-Hunter-Body and Made-to-be-Speaker, and you Made-to-be-Mountain-Goat-Hunter (Tᴇwī′x·iᵋlakᵘ). / Don't we know that it is said by our chief, Head-Wolf, that he wishes us / to come to know what he has in his mind ? Now we (10) already feel happy, friends, on account of the way of his speech. / Now, go on, chief, you will give a winter ceremonial and show our / Great Dance the Great-Dance-from-above. I mean this, now already / my heart is trembling, because we are going to be happy. And this is also my speech / to you, friends, do not let know K!wē′k!waxā′wēᵋ (15) and his younger brothers about our chief Head-Wolf, / that he is going to give a winter ceremonial this winter, so that they may still be secular," said he./As soon as he had finished his speech Made-to-be-Mountain-Goat-Hunter also spoke / and said, "O chief, now is finished / the speech of our chief, Head-Wolf, for what else (20) can we say, except that I am thankful to Sea-Hunter-Body, Made-to-be-Speaker and Walker. / Now let us only go ahead and tell our chief Head-Wolf to / go on and give a winter ceremonial this coming winter, that we may be very happy. / I mean this, chief Head-Wolf, go on and / call our tribe together that we may go and have a meeting on the (25) Sacred Ground, that our tribe may hear and know the wishes / of our chief Head-Wolf, so that they may be very good and / happy when the supernatural power comes to this house of our chief / Head-Wolf. And this is one more word to you, chief, / that K!wē′waxā′wēᵋ and his younger brothers may not know (30) what we are talking in the house," said he when day almost came / in the morning. Then, it is said, the four men went out of the house and / went to their houses to sleep for a little while. /

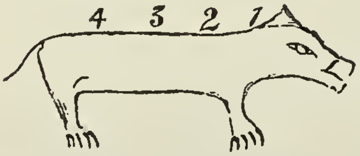
Now Head-Wolf and the four chiefs / who had been called did not know that K!wē′k!waxā′wēᵋ had come and was sitting on the ground (35) behind the house of Head-Wolf, listening to the speeches of / Head-Wolf and his four friends. Therefore / K!wē′k!waxā′wēᵋ knew all they had said. /

This was the time when the children of Head-Wolf ate the food roasted / by Mink, namely the salmon, in the morning at the time when Head-Wolf called in (40) the four lower chiefs when it was past midnight. / Then also the children pulled out the / musk bag of Mink as he slept, waiting for his roasting / salmon to be done.
59 Then the four children of Head-Wolf (1) carried among them the

musk bag of Mink, and they played hā'yahō'yo, / at a place not very far away from the sleeping place of Mink. Then / Mink heard while waking up that the children said, / "Hā'ya hō'ya, hō, yahō', throw up!" Then immediately Mink (5) arose and tried to walk. Then he went backward. / It is said that he was light behind. Now he discovered that he had no / musk bag. It is said, he arrived at the playing ground of the children of / Head-Wolf. Now Mink saw the eldest one / of the children of Head-Wolf holding in his (10) right hand the round musk bag of Mink. Then / the children said at the same time, "Hā'ya hō'ya, hō, yahō', / yahō', throw up!" said they as they threw it up. And as soon as / the musk bag struck the ground the children / pulled away the musk bag from one another. Then Mink, wished his (15) musk bag to come and fall down in the place where he was sitting, when it should be thrown again by the / eldest one. Then it is said the children said again, "Hā'ya hō'ya, / hō yahō', yahō', throw up!" said they as they threw up the musk bag. / Then the musk bag came and fell down at the place where Mink was sitting. / Immediately, it is said, Mink went up to it. Then, it is said, the children (20) said to Mink, "Try to sit on your musk bag, / try to sit on your musk bag, try to sit on / your musk bag." Then, it is said, Mink sat down on his musk bag, / then the musk bag went into the backside of / Mink after this. Then, it is said, Mink threatened the children (25) that he would do something bad to them. Now they really / hated each other, Mink and the children of Head-Wolf. /

And so I shall again talk about Head-Wolf when he / called in again his whole tribe, the Wolves, as he sent / Made-to-be-Speaker to call the tribe to a meeting, that (30) all of the men should go to the Sacred Ground inland from Crooked-Beach. / Immediately Made-to-be-Speaker started and whispered / into the ears of the Wolf tribe to go quickly to the / Sacred Ground. Immediately, it is said, all the Wolves went into the woods / and sat down on the ground on the Sacred Ground. As soon as they (35) were all seated on the ground Made-to-be-Mountain-Goat-Hunter spoke and / said, "Welcome, tribe. Now come and sit on the ground / which has the name Sacred Ground, and come and listen to what I have / to say, what is given into my mouth by our chief / Head-Wolf, he who will give a winter ceremonial this coming winter. Now (40) the four sons of Head-Wolf will disappear at / the time you wish, O tribe, they should disappear. Now / will be shown our great dance of the Wolves, the Great-Dance-from-above. / Now you will speak about the time of disappearance of the four (1) children of our chief 60
here." said he. Then Walker spoke / and said, "O, tribe, now you

have learned the way / of the mind of our chief, this one who will give a winter ceremonial / this coming winter, and who will come and show our Great Dance, the (5) Great-Dance-from-above. Now will disappear the four sons / of our chief here. This Who-first-Came-down-on-Earth (G·î'lg̣ᴇmaxēs). Now he will sit / on the nape of the neck of Crawler-Body (G·îlā'lałit), the made Wolf, / the large dancing board, in this way (1). And then Leader (Tō'g̣omēg·îlis), the younger brother of (10) Who-first-Came-down-on-Earth, will sit behind him (2), / but his younger brother Wolf (Nōn) will sit in the middle of the back, (3) / Standing-in-Front-on-Earth (G·î'lg̣ᴇmalis) will sit on the rump / at (4) when they come, being brought out of the woods by our chief, Crawler-Body, / as it is done when is shown our Great Dance, the (15) Great-Dance-from-above. Now go on, only take care, Wolves that we / may be very happy when the supernatural power will come into the house of / our chief here. Now nothing will be known by K!wē'k!waxā'wēᵋ and / his younger brothers about our speeches, for they are secular," said he. / Then spoke Made-to-be-Speaker and said, (20) "True is what you say, Walker, to this chief, our Head-Wolf / who will give a winter ceremonial, so that it will come and appear, our great privilege / the Great-Dance-from-above, that came at the same time with Crawler-Body. Now / be just ready to be happy in your hearts, tribe, / for the winter ceremonial is one that makes us happy when it is used by the chief. (25) Now let disappear the eldest one of the children / of our chief, Who-first-Came-down-on-Earth, with his younger brothers / Leader, and Wolf, and Standing-in-Front-on-Earth, and / they all will go to live in the house at the upper part of the river of / Crooked-Beach," said he. It is said that immediately the four children of (30) Head-Wolf disappeared, at the place where they were sitting on the ground and / Sea-Hunter-Body arose and spoke. He said, "Now is finished / your speech, friend Made-to-be-Speaker, now the four / children of our chief Head-Wolf have disappeared. I mean this, / I just begin to believe that our chief will give a winter dance. I mean this, (35) now I ask those to stand up who have the privilege of assembling (the people for the winter dance), / for this is what is spoken of at the Sacred Ground where we are sitting. / Therefore, the speeches that we deliver in the winter ceremonial are not common, / for our chief Head-Wolf said / that we should hear and learn what he will do. I mean this, when I (40) speak in this way, it is my privilege. Now stand up, friend /



Sea-Hunter-Body, and you, Made-to-be-Speaker, and you, Walker,
and you Made-to-be-Mountain-Goat-Hunter," / said he, as he
named his own name. "Now you will show / your privileges, now
you will go and invite on behalf of our chief Head-Wolf, (1) he 61
whose privilege it is to assemble (the people). Now friend, you will
clear the floor of / this house for the winter ceremonial. Now you
will make red cedar bark according to your privilege / of assembling
the people. Now stand up, Sea-Hunter-Body and you, / Made-to-
be-Speaker, and you Walker, and also I, (5) we who have the
privilege to go and invite the tribe for the future assembly. Now /
stand up, friend G·î'lg·îyā'lis, you who have the privilege of taking
care of the / face wiper, the shredded cedar bark, and distribute it
among our / friends when they all come into the house of the winter
ceremonial of our / great friend Head-Wolf. Now you will stand up,
friend (10) Sea-Hunter-Body, you who have the privilege of taking
care of the charcoal to / blacken the faces of those who have dances.
Now you will stand up, friend / Made-to-be-Speaker, you who have
the privilege of taking care of the great / red cedar bark, and you
come into the winter ceremonial house of our / great friend, Head-
Wolf. Now you will stand up, friend (15) Walker, you who have
the privilege of cutting the round thick / red cedar bark. Now
you will stand up, friend Made-to-be-Mountain-Goat-Hunter,
you who / have the privilege of carrying in the eagle down into the
assembly / house. And now you will stand up friend Howling-here-
and-there-in-the-World (G̣ā'motiᵋlälag·îlis), you who / have the
privilege of distributing the red cedar bark among those who have
dances (20) and the Sparrows. Now you will stand up, friend
Tō'g̣omalis, / you who have the privilege of distributing the red
cedar bark to those who have dances / and the Sparrows. Now
you will stand up, friend / Making-supernatural (Nᴇ'nwalakwila),
you who have the privilege of distributing the red cedar bark /
among those who have dances and the Sparrows. Now you will
stand up, (25) friend Great-Supernatural-One (Nau'alax̣ᵘdzē),
you who have the privilege of distributing the / red cedar bark
among those who have dances and the Sparrows. And also you
/ Head-Supernatural-One (Nau'alakŭmēᵋ), you great one will stand
up, friend, you who have the privilege / of calling our spirit of the
winter ceremonial to come into the house of the winter ceremonial /
of our great friend, Head-Wolf. Now, you will stand up, (30)
friend Head-Winter-Ceremonial (Ts!ä'qămēᵋ), you who have the
privilege of telling our / world that the shamans are dressed, before /
Head-Supernatural-One comes into the winter ceremonial house. /

That is the number of those who have your privileges. / All of you will help our great friend, Head-Wolf, (35) when he takes care of the red cedar bark," said he. And again he spoke and said, / "Now you will stand up, friend Ts!ä′qᴇlalis, you who have / the privilege of bringing in the batons into the assembly / house. Now, you will stand up friend Causing-to-Swell-in-the-House (Bā′x̣ŭlaliłi′la), you who / have the privilege of bringing in the drum into the assembly house. (40) Now, this is all I have to say." /

Then all the men went out of the house and went home / to their houses. Now the Wolves who had been sitting did not /
62 know that K!wē′k!waxā′wēᵋ and Mink were in hiding (1) behind the Wolves who were seated talking about the winter ceremonial, and that / they were listening to their speeches. Now Mink was glad / because he knew the place of the house of the four children of Head-Wolf, / for it was at the upper part of the River of Crooked-Beach, for Mink really (5) hated them. However, it is said that a long time after the Wolves had gone home / they came also and went home, K!wē′k!waxā′wēᵋ / and Mink, to their houses.

Immediately Head-Wolf / engaged the women of his tribe to help him to dye red / much shredded cedar bark. However for three days (10) they were working on the red cedar bark. Then it was finished, for he was going to call his / tribe on the following day in the morning. As soon as daylight came / in the morning Sea-Hunter-Body, and Made-to-be-Speaker and Walker, and / Made-to-be-Mountain-Goat-Hunter went into the house of Head-Wolf and sat down, / for the four men had the privilege to call (15) the tribe on behalf of Head-Wolf when he assembled his tribe. Then / Head-Wolf spoke and said, "Welcome /friends, you have come, come into this winter ceremonial house, the / place in which you will be happy, the whole tribe. Now, you / will attend to your privileges, to your privileges that were put on to you by your forefathers. (20) You will invite the tribe to the assembly. Now go on / and eat first. As soon as you have done eating / dress yourselves in your red cedar bark and eagle down, so that you / have the down on you. Also you will all carry the / Sparrow canes, for indeed, you are Head Sparrows," said he. Immediately (25) the four Head Sparrows were given to eat. As / soon as they had finished, Head-Wolf gave them tallow to / rub on their faces, and when they had finished they took soft / cedar bark and wiped their faces and / they wiped off again the tallow on their faces. This is referred to by the Indians as "wiping off (30) the secular face." Now they took the charcoal and blackened / their faces. This is called by the Indians, "putting the supernatural power / of the winter ceremonial on the face." This has the name, / "Supernatural Power on the Face," when the

faces are blackened with charcoal. As soon as this has been done /
they put around their heads the red cedar bark, and (they put on)
their neck rings. They (35) had on a belt made of a broken rope.
Then they took the / Sparrow canes. Now stood up Head-Wolf
and took / eagle down and put the down on the four inviters. /
As soon as he had done so the four men / went out and walked
towards the east end of the village (40) of Crooked-Beach. Then
Made-to-be-Speaker said, / "We come to invite you, shamans, on
behalf of our friend Head-Wolf," / said he. Then it is said Sea-Hunter-Body
said, "We have come, shamans, / to invite you to the
assembly for our friend (1) Head-Wolf," said he. Then Walker 63
said, "You / will get up, shamans, to go into the assembly / house of
our friend Head-Wolf, rise quickly," / said he. Then Made-to-be-Mountain-Goat-Hunter
said, "We have come, shamans, (5) to invite
you to go into the assembly house of our / friend Head-Wolf. Go
into the water all of you, friends," / said he. Then they went out
of the house and went / to the next house. They just repeated /
what they had said before. As soon as they had gone to all the
houses of the (10) Wolves they went into the house of Head-Wolf
and took a rest. / Now it was nearly morning when the four men
went out again / of the house. They went again towards the east
end of the village site. / They went into the house and they all
said together, / "We are calling again shamans, wa, wa, wa, get
up." said the four (15) Head Sparrows who went calling again. Then
they said the same / in all the houses. As soon as they had been
into all the houses / they went into the house of Head-Wolf. Then
they took a rest again. / Now they were going to call the shamans
again. They went out / of the house of Head-Wolf and to the east
end of the (20) village, and they entered the house. Then they
spoke together / and said, "We come back to invite you, shamans,
wa, wa, wa, get up and / go in," they said as they went out of the
house and went into the / next house. And again they repeated /
what they had said before when they went back inviting. As soon
as they had been to all the (25) houses they went into the house of
Head-Wolf and for awhile / they took a rest. Now some of the men
came in / with their wives and their children, and they sat down
on the floor / on each side of the house of Head-Wolf. As soon as
they were / all in the four "who look for a face" went out of the
house (30) and went to the east end of the village. They went into
the / house and said, "We come to look for a face." And as / soon
as they found a person sitting on the floor in the house, then they
said at the same time ,/ "Wa, wa, wa, get up and go in," they said
to him, / and immediately the man started and went into the (35)

assembly house. When the four men who look for a face / had been to all the houses, they went into the assembly house. / Then they said at the same time, "We have all come in," / they said. Then Head-Wolf spoke and said, "Now / we are all inside, tribe, in this house which has a name. It (40) has the name 'Place of Happiness Assembly House.' Now come, / friends Sea-Hunter-Body and you, Made-to-be-Speaker, and you, Walker, / and you, Made-to-be-Mountain-Goat-Hunter, you who have the privilege of calling the one who / sits at the head of the house that he may come and sit in the rear of the house," / said he. /

64 (1) Immediately the four Head Sparrows arose and / went out of the house and they had not been outside for a long time before they came back / and stood on the floor inside the door of the house, standing in a row. / Then spoke Made-to-be-Speaker and said, "Now be silent, (5) friends, for now our great friend is coming," / said he, as the four Head Sparrows sat down at the left hand side of the / inside of the house. Then first the grizzly bears came in, and the / Cruel Dancers, and then came in the Treasures, and the War Dancers; / and then came in the Wasp Dancers, and the Weather Dancers. They (10) sat down in the rear of the house, they all. /

Now I will stop after this and I will talk for a while about / Mink and Deer. It is said that Mink knew / that all the Wolves were inside with their women and the / children. Then, it is said, Mink called Deer (15) to go into the woods with him. "Just take your club," said he / to him. Immediately, it is said, Deer took his club / and Mink took the sharp knife of his mother. / They went up the river of Crooked-Beach. Now Mink / spoke to Deer and said to him, "This is the reason why we come (20) here inland, to kill the children of Head-Wolf, who have disappeared, / so as to spoil the work of the Wolves," said he; but Deer was well pleased / with his words. "What shall I do, I'll just strike them on their heads wherever they are," / said Deer. Then they saw the / small house, the house on the bank of the river. Then Mink heard (25) the four children of Head-Wolf snoring. / Deer just went straight into the small house and / struck each of them on the head. Now the four children / of Head-Wolf were dead. Then Mink wished to come / carrying away on their backs the four dead children to sink them (30) in front of Crooked-Beach. Immediately, it is said, Deer / took two, the eldest one and the next one. Then / Mink took the two younger brothers, and they came / carrying them out of the woods. As soon as they arrived at the beach of his / house, Deer took a small canoe and put / (35) four stones into the small canoe. Then he took a / rope and put it into the small canoe. It is said he put / the four children aboard and Mink / and Deer went aboard the small canoe. Then Deer / alone paddled while Mink was tying the rope around the necks (40) of three. Then he tied on the other end of the rope / a stone. As soon as he had finished with three of them he cut off the head of the / eldest and he tied a rope to his hands. / He tied the other end of the rope to a stone. (1) After he had done so he threw into the water those who had disappeared, the four children of / Head-Wolf. Then they were pulled down by the anchor stones at the end / of the rope that was tied around their necks. Now Deer did not / know that Mink had cut off the head of the eldest brother.(5) Then Mink and Deer went home / to their house. Now Mink hid the head in his / bedroom. /

Now I will stop for awhile talking about Mink / and Deer. / (10) Now I will talk again about those / who had come in and assembled with the dancers. Again they did not / know, — all the Wolves who were in the house, — that K!wē'k!waxā'wēᵋ / was hidden behind the house in which they were assembled, the house of Head-Wolf, listening / to their speeches and all the ways of the assembly. (15) Then K!wē'k!waxā'wēᵋ took notice of all the speeches of Head-Wolf / and his tribe, the Wolves. The reason why are known to all / the tribes the ways of the assembly, is K!wē'k!waxā'wēᵋ / who went and talked about what had been heard by him, the speeches of the owners of the privileges / when Head-Wolf assembled his tribe and the other (20) owners of the privileges of the Wolves. /

Now I stop for awhile talking about K!wē'k!waxā'wēᵋ. / I will talk again about / all the Wolves who were in the house, and the dancers. /

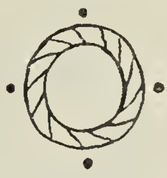
As soon as all the dancers were seated in the (25) rear of the assembly house, Head-Wolf arose / and spoke. He said while he had on his head / a thick ring of red cedar bark and a neck ring. His face was blackened / with charcoal, and also he was covered with eagle down. / "Now welcome, great friends, sit down comfortably in your seats. (30) Come, friend," said he, as he called by names the dancers. / "Come and take care of us in this house which has become different on the ground / beginning this night; and you also, all (you) friends, / you have come into this assembly house which has become different on the ground, my house / for the winter ceremonial. Now welcome, for you have come to be happy (35) with this happy maker, the red cedar bark, when it came and was put / on us by Healing-Woman. I mean this; Now I will call the one / who has the privilege to begin the ways of the assembly," / said he, and he turned his face to the door of the house, for / they were

seated, all those who owned the privileges of the ways of the assem-
bly. (40) Then he said, "Now come friend Head-Wolf, you / whose
privilege it is to take care of the tallow," said he naming himself,
/ Head-Wolf, by his name. Thus he said and went back and he /
66 took two dishes filled with pieces of tallow (1) and he put them on
the floor near the door. Then he / went back again and carried
two more dishes full of / tallow. Then he took his round rattle. He
spoke / and said, "Indeed, friends, shall I not go on (5) and announce
this sound of my privilege with my sacred song, that I may bring the
/ supernatural power to come into this tallow?" said he as he sang
his sacred song, / shaking his rattle. As soon as his sacred song was
ended he said, / "op, op, op." Then he said, "Now, this tallow
will go that you may rub it on your faces, / friends, to remove your
secular faces," said he. (10) Now a number of men went and took
the tallow and / distributed it among the dancers, and after they all
had it / he distributed it among all the Sparrows. And as soon as
all / the dancers had tallow on their faces and all the Sparrows and
the / Sparrow women and the little Sparrows, and as soon as (15)
they had all rubbed the tallow on their faces then Head-Wolf spoke
again / and said, "O friends now the supernatural power has gone
into / this tallow and your minds will change. I mean this, / now
stand up, friend G·ī'lg·ᴇyālis, you who have the privilege of /
taking care of the face wiper of shredded cedar bark and distribute
it (20) among our friends," said he.

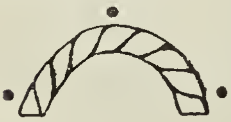
Immediately G·ī'lg·ᴇyālis arose and spoke. / He said, "True is your word, friend Head-Wolf, / it is true, this is the way of my privilege and mine is next to your privilege, / the care of the tallow, but I am really the owner of the privilege of the supernatural (25) shredded cedar bark for wiping the face," said he, as he went back into / the inner room. He came back carrying a bundle of shredded / cedar bark for wiping the face. He put it down on a new mat that had been spread on the floor, / and he took the round rattle of Head-Wolf. / He spoke and said, "Now I will sing my sacred song (30) for calling the supernatural power that it may come and enter / this shredded cedar bark," said he as he shook the rattle. For a long time / he was singing his sacred song. As soon as his sacred song was at an end he said, "Op, / op, op." Then various men arose and took / the soft cedar bark for rubbing the face and distributed it (35) among the dancers and all the Sparrows. As soon as / they all had it G·ī'lg·ᴇyālis said, "Now, go on and wipe your faces / to wipe off your secular faces, friends," said he. / Immediately all wiped their faces, the dancers and the / Sparrows, with the soft cedar bark. Now this was finished. (40) Then Head-Wolf spoke again and

said, / "Now, this is done, friends, now you have wiped off your summer faces; / now you have wiped off your sickness; and / you have wiped off your quarrels; now you have wiped off your troubles. (1) Now you will put on the happy maker on your faces. / I mean 67
this, now come friend Sea-Hunter-Body, you who own the privilege of / taking care of the charcoal," said he. Immediately Sea-Hunter-Body arose / and went back into the inner room. He did not stay long (5) before he came carrying a dish in which there was pounded / charcoal. He walked around the fire in the middle of the house / singing his sacred song and shaking the rattle of Head-Wolf in his right hand. / As soon as he had gone around the fire he stopped singing his sacred song. / Then he put down the dish and Sea-Hunter-Body asked Head-Wolf (10) to take three dishes with charcoal from the / inner room. Then Head-Wolf went and took them and he came and / put them down where the one dish was on the ground. Then spoke / Sea-Hunter-Body and said, "O, friends, now this / charcoal will be put on you, now you will blacken your faces (15) with this supernatural Healing-Woman, the happy maker," / said he, shaking his rattle, stooping down over the four dishes / with charcoal, and saying, "op, op, op." Then he asked / four men to put down one dish / before the dancers, and three dishes were put down (20) before the Sparrows. Immediately all / the dancers blackened their faces, and the Sparrows and the Sparrow women / and the little Sparrows. When this was done Head-Wolf spoke again / and said, "O, friend Sea-Hunter-Body, / now the supernatural power of the charcoal has come to our friends, (25) now it will change all our minds. I mean this, / now come, friend Made-to-be-Speaker, you who own the privilege of / taking the thick cedar bark," said he. /

Immediately Made-to-be-Speaker arose. He spoke / and said, "True is your word, friend Head-Wolf, (30) this is my privilege, to take the thick red cedar bark, / together with my friends," said he as he asked Sea-Hunter-Body and / Walker and Made-to-be-Mountain-Goat-Hunter to stand up. As soon as / they were standing on the floor Made-to-be-Speaker said, "Look / at us now, we will go and get the thick red cedar bark and we (35) will bring it into this assembly house," said he when they went, / one after the other, as they went out of the house. Now / Made-to-be-Speaker carried the round rattle of Head-Wolf. / They did not remain outside long before / Made-to-be-Speaker came singing his sacred song. They all came into the (40) doorway holding the thick, round, red cedar bark / in this manner, as they came in at the door of the house. /



Now Made-to-be-Speaker held with his left hand / the thick, round,
68 red cedar bark. He was shaking his rattle with his (1) right hand, while he was singing his sacred song. Four / times they went around the fire in the middle of the house. But now Sea-Hunter-Body, / Walker and Made-to-be-Mountain-Goat-Hunter shouted in turns, / saying, "Hoî'p, hoî'p, hoî'p." As soon as they had gone four times around (5) the fire in the middle of the house they stood next to the door of the / house and at once Head-Wolf spoke and / said, "You have come, supernatural ones, Made-to-be-Speaker, / Sea-Hunter-Body, Walker, and also you, friend Made-to-be-Mountain-Goat-Hunter, you bring in the / thick, red cedar bark, the great happy maker, the long life giver. (10) I mean this, go on and stand up, friend Walker, for you / own the privilege of cutting the thick, red cedar bark," said he, naming the / one who is the fourth companion of Made-to-be-Speaker, and immediately / Walker came and stood up. Then he spoke and said, / "It is true, it is my privilege to cut the thick, red cedar bark, (15) indeed, for I was made not to be afraid by my father, I should not fear anything and I / should not respect anything. I mean this, I mean this, I shall not / hesitate to cut our Lord, the great respected one, / this great supernatural thick, red cedar bark. Now hold it, / friends, that I go and get my knife from my house (20) to cut it with," said he, and he ran out of the door of the house. / Made-to-be-Speaker and his two / friends were standing still waiting for Walker to come back. Now, Walker came / into the house wearing a neck ring of mixed / red cedar bark, not walking fast, going around the fire in the middle of the house. (25) He had no head ring of red cedar bark. As soon as he arrived at the / place where his friends were standing holding the thick, red cedar bark / he turned around to the right and he aimed with his knife at the / red cedar bark. Then he went around the fire in the middle of the / house. As soon as he reached them again he turned around. (30) Then he aimed again with his knife at the red cedar bark. Four times / he went around the fire in the middle of the house. Then he cut one side of the red cedar bark. / As soon as it had been cut through by Walker he cried, "Wo," for / he was a grizzly bear dancer. As soon as it was apart, what had been cut by Walker, / his friends opened up the thick, red cedar bark in this way. (35) As soon as they had finished Walker went back to his three / friends. Immediately / Made-to-be-Speaker spoke and said, / "Now, the great red cedar bark / is apart, this great supernatural one (40) who makes us all happy, friends, / our respected one. I mean



this, friend Walker. Now you will use your privilege. / Bring a new mat, spread it on the floor / and let us put down on this your red cedar bark," said he. /

69 (1) Immediately Head-Wolf went into the inner room / and took a new mat and he came and spread it on the floor / outside of the place where Made-to-be-Speaker was standing with his friends. / As soon as it was spread on the floor, Made-to-be-Speaker and his (5) friends placed the red cedar bark on it, and Walker / went again among his three friends. They sat down on the / edge of the mat on which the red cedar bark had been placed. They / untied the strings and then the red cedar bark was divided, / for it was already cut in strips just the right (10) length for the head rings. As soon as all the red cedar bark had been divided / Made-to-be-Speaker took one piece. / He stood up holding the red cedar bark. Then he spoke and / said, "Now be ready, great, true friends, now / this red cedar bark will be given to you, the supernatural one, and (15) your minds will be different," said he as he gave the red cedar bark / to the dancers. As soon as they all had it, the red cedar bark was distributed / among the Sparrows. As soon as they all had it, / Made-to-be-Speaker sat down with his friends. / Immediately Head-Wolf arose when all the Sparrows had on their heads (20) rings of red cedar bark. Then spoke Head-Wolf / and said, not speaking really loud, "Good, good / is this supernatural red cedar bark which has been put on to you by Healing-Woman, / great, true friends; only take care, friends. / I mean this. Now come, friend Howling-here-and-there-in-the-World and (25) Tō′g̣omālis and you Making-Supernatural, and you, friend Great-Supernatural-one / you who own the privilege to get the eagle down," said he. /

Immediately the four men named by Head-Wolf stood up. / Then spoke Howling-here-and-there-in-the-World and said, / "You said it, friend Head-Wolf, it is our privilege (30) to take care of the eagle down, we four. Now / bring me your rattle, Head-Wolf, that we may bring the / supernatural down, that we bring it into this / assembly house. Come, friend Tō′g̣omālis, and you, friend / Making-Supernatural, and you friend Great-Supernatural-one," said he. Immediately / (35) they went into the inner room and they did not stay long before they came, led by / Howling-here-and-there-in-the-World who carried a new dish full of / eagle down. He was singing his sacred song and / his three friends came carrying each one dish. / Now they went to the right around the fire in the middle of the house and (40) Tō′g̣omālis, and Making-Supernatural and Great-Supernatural-one took turns in / saying, "Hoî′p, hoî′p, hoî′p." Four times they went around the fire in the middle of the

/ house. Then the four men put down the four / dishes with down in
70 it, and immediately Howling-here-and-there-in-the-World (1) stopped singing his sacred song. He spoke and / said, "We have come, great, true friends, we have come and / brought in this eagle down, this great supernatural / life bringer, this Healing-Woman. Now we will go and put the down (5) on to you great, true friends," said he as he carried / one dish and put the down on the dancers. / Then his friends put the down on all the Sparrows. As / soon as they had done so they sat down. Then arose Head-Wolf. / He spoke and said, not loud, "O, great, true friends, (10) now it has come, it has come, this down, put on to you, / great, true ones, friends, now we have been taken by the maker of the winter ceremonial, / now we are going through it, great, true friends. Only take care, / shamans. I mean this. Now come, friend, Ts!ä'qᴇlalis, you who have / the privilege of taking care of the batons," said he. Immediately (15) Ts!ä'qᴇlalis arose. He spoke and said, "It is true, / it is true, I am the owner of the privilege of taking care of the batons. Now / I will go and bring the batons from my house," said he as he / went out of the house. And he had not been away long before he came in at the / door of the house. Then he stood on the floor and spoke carrying in his arms (20) many batons, and he said, "I have come, I, / the owner of the privilege of taking care of these batons. / Now I will go with these to our great friends," said he as he was / distributing them among the dancers, to each one a baton. / As soon as they all had them he distributed them among the Sparrows, and as soon (25) as they all had them, he sat down. Immediately / Head-Wolf arose and spoke. He said, "Now, / these batons have come, they have been put down in front of you by our / friend the one who has the privilege of looking after the batons. Now, / only take care, great, true friends, for now it is ended (30) what we are doing in this house. I mean this. Now come and stand up, friend / Causing-to-Swell-in-House, you who have the privilege of looking after the drum," / said he. /

Immediately Causing-to-Swell-in-House arose and spoke. / He said, "True is your word, friend Head-Wolf, indeed, it is true, it is my (35) privilege to look after the drum. Will I not get it and bring it here, / shamans, into this assembly house of our / great friend Head-Wolf? Now take care, / great, true friends, I will go and get the supernatural drum," / said he as he went out of the door of the house. It was not really (40) long before he came carrying on his shoulder the drum, as he came into the house. / He did not sing a sacred song. Four times he went around the fire in the middle / of the house, then he put the drum on the floor on the right hand side

71 of the house, / and he shook it. Then the whistles sounded. As soon as (1) he had done so Head-Wolf arose and spoke. He / said, "O friends, now you have heard the supernatural power / of the drum, now the supernatural power has come into this house, / great, true friends. Now only take care, great, (5) true friends. I mean this. Now come, friend Head-Winter-Ceremonial, / you who have the privilege of going out of this house of the winter ceremonial / to tell our world that we have been covered by the red cedar bark," / said he. /

Immediately Head-Winter-Ceremonial arose and spoke. / (10) He said, "True is your word, friend Head-Wolf, indeed I am / the owner of the privilege of telling our world, and so I will go," said he as he / went out of the house. He stood up in front of the house / and said very loud, "I have come to tell you, world, that we have been covered by the / red cedar bark, our great friend," said he, and he came into the house. (15) Then he said, "Now I have told my world, great, true friends," / said he as he sat down. Immediately stood up/ Head-Wolf and spoke. He said, "It is great, it is great, / it is known by our world, shamans. Now take care, shamans, for / our head shaman will come in, Chief-Supernatural-one (Nau′alakŭmēᵋ). Now (20) come, friend Sea-Hunter-Body, and you, Made-to-be-Speaker, and you, Walker, / and you, friend Made-to-be-Mountain-Goat-Hunter, you who own the privilege of / calling the head shaman, our great friend Chief-Supernatural-one," / said he. Immediately the four men called by / Head-Wolf came and stood up, then Made-to-be-Speaker spoke (25) and said, "We will go and call our / great friend to come into this house of the winter ceremonial, that he / may call our spirit of the winter ceremonial," said he. /

Then they turned to the right and went out of the house. / It was not very long before they came into the house and they stood on the floor. Then (30) spoke Made-to-be-Speaker and said, "We have come, / shamans, now only take care when our head shaman comes in. / I mean this. He is now approaching," said he, and he sat down. / Then came Chief-Supernatural-one singing his sacred song, and he came into the door / of the house. He went to the right around the fire in the middle of the house; but when he had (35) gone around it four times he stood on the floor in the rear of the house and he began to shake quickly / his rattle. Then all the Sparrows beat fast time / on their boards that lay on the floor. As soon as Chief-Supernatural-one lifted / his rattle then all the Sparrows stopped beating time. / (This is called in the winter ceremonial "to lift up".) As soon as (40) some time had passed Chief-Supernatural-one swang his rattle again and / immediately all the Sparrows beat fast time

on the / boards for time beating. Then Chief-Supernatural-one lifted his rattle. / Then for some time Chief-Supernatural-one swang
72 his rattle again (1) and immediately all the Sparrows beat fast time. Then / became excited several of the dance owners after this. Then sang his / sacred song the Shaman-Dancer. As soon as Chief-Supernatural-one lifted / his rattle all the Sparrows stopped beating time. (5) Again it was some time before Chief-Supernatural-one swang his rattle again. / Then all the Sparrows beat time and all / the dance owners became excited after this. Now they were running about / inside the house and the Shaman-Dancers were also singing sacred songs. / As soon as all the dance owners who were excited had gone out of the house (10) all the Sparrows went out and went to their houses / when it was nearly daylight in the morning. Now they were very happy / after this; and it is said that for four days they were all really / happy, all the Head Sparrows and the real Sparrows, and the / Sparrow women and the little Sparrows, as they now (15) continued giving feasts, beginning from the time of the assembly of Head-Wolf, / the Wolf. /

Now Head-Wolf send out Walking-about-in-the-World (Tā'wiᵋlä'lag·îlis) who owns the privilege / of looking for those who have disappeared in their house in the woods. / It is said Walking -about-in-the-World started immediately and went (20) into the woods behind Crooked-Beach, for he knew the house in the woods of the children of Head-Wolf. / It is said that, as soon as he arrived in the little house he went right / into it. Then not one of the children was seen / sitting in the house, only dry / blood was sticking on the mat spread on the bed of the four children of (25) Head-Wolf. Then it is said Walking-about-in-the-World gave up searching in vain for the / children and he came home to the house coming in through the / back door of the house; but he did not stay long in his house / before he went out of the real door of the house and went / to the winter ceremonial house of Head-Wolf. As soon as he (30) had gone he saw Head-Wolf sitting on the floor. Now / Walking-about-in-the-World whispered and told him about the children, that they were not / sitting in the house. It is said Head-Wolf just said that / his four sons had just gone to play somewhere, said he. Then Head-Wolf / invited secretly Made-to-be-Speaker and Sea-Hunter-Body, and (35) Walker, and Made-to-be-Mountain-Goat-Hunter to talk about his four / children who had disappeared. Now Head-Wolf told / the news brought by Walking-about-in-the-World, that the four children who had disappeared were not sitting / in the house in the woods, "Therefore I wish / you to consider it in your hearts that you go and try (40) to search for them," said he. Immediately

Made-to-be-Mountain-Goat-Hunter spoke / and said, "Great is your word that you say / to us, Chief Head-Wolf, it is really great. Now come, / friends, and let us go. It is best for us to hurry and look (1) at the house of the children of Chief Head-Wolf. / Now come, friend 73 Walking-about-in-the-World, and walk among us," / said he. Then they went through the back door of the house of / Head-Wolf and Walking-about-in-the-World led them when (5) they were going into the woods. Now they arrived at the little house. They went / in and they all together saw the dry / blood sticking on the mat on which the children had been lying. / Then the five men guessed that the / four children of Head-Wolf had been murdered, for they saw (10) the dry blood. /

Then Walker spoke and said, "Do not let us / just doubt whether the princes of our Chief / Head-Wolf have been murdered. I am convinced that they are / all dead. We shall tell the Chief about the blood spots (15) on the mat. I mean this, they are all dead," said he. / All his friends just agreed to what he said. /

They came walking out of the woods and they went again through the rear door of the / house of Head-Wolf. Then they sat down. He was the first to / speak, Head-Wolf. He said as he was waiting for (20) the five men to speak first, "Now / tell quickly what has been seen by you," said he. Then / Walker spoke and said, "Oh, what may it be Chief, / that has been seen by us ? There is none of the beloved children, and now we / are all convinced that they have been murdered on account of the (25) dry blood on the place where our beloved children were lying on their / mat. I mean this, Chief. Take care now of your heart, / Chief Head-Wolf, for it is best that we do quickly / what you wish," said he. Then Head-Wolf was just / silent. He had no word, for his heart dropped. (30) Then Made-to-be-Speaker spoke and said, "Oh, only / take care, Chief, let us shorten the four days beginning / today to call our children, if they should be walking far away from here. / The only important thing in our minds is the blood, / it certainly was sticking on the mat on which our children were lying down, (35) therefore we guess that they have been murdered. / I mean this. I wish that we should really quickly begin the ceremonial of bringing back. Let us / be ready in four days," said he. /

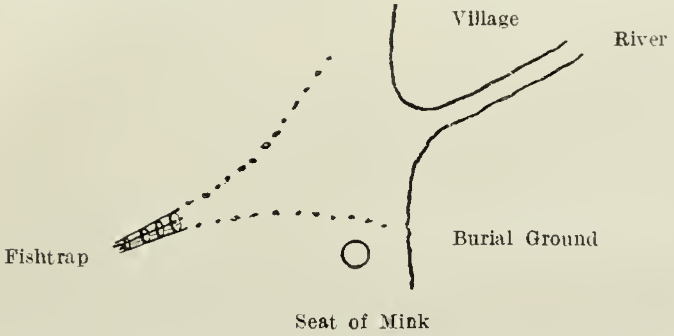
Then spoke Head-Wolf and said, "Your / words are coming to be true. My children have really been murdered. (40) What shall I do ? Good are your words, Made-to-be-Speaker, for you / say we should hurry with the ceremonial of bringing back, / in case my children should still be alive. Four days are named by you for / the time of getting ready, and I wish this in my mind, that we engage (1)

74 K!wē'k!waxā'wēᵋ and his younger brothers to come and sit inside the door of our / house for the ceremonial of bringing back, so that they may change with us in the ceremonial of bringing back when we / finish dancing," said he. /

Then Sea-Hunter-Body, and Made-to-be-Speaker, and Walker, / (5) and Made-to-be-Mountain-Goat-Hunter and also Walking-about-in-the-World agreed to what he said / when Head-Wolf said that / K!wē'k!waxā'wēᵋ and his younger brothers should sit inside of the door of the winter ceremonial house. / Then spoke Made-to-be-Mountain-Goat-Hunter and said, "Now let us / send some one to K!wē'k!waxā'wēᵋ that he may know that we wish (10) him to come and change with us when we finish the ceremonial of bringing back. / Go now, friends Made-to-be-Speaker, and Walker, and / tell him," said he. Immediately stood up Made-to-be-Speaker / and Walker and went out of the house, and they went into / the house of K!wē'k!waxā'wēᵋ. Now (15) K!wē'k!waxā'wēᵋ and his younger brothers were together. Now Mink was sitting among them. / Then K!wē'k!waxā'wēᵋ led Made-to-be-Speaker / and Walker to their places. As soon as they were seated spoke / K!wē'k!waxā'wēᵋ and said, "A cause of surprise / is your coming here," said he. Immediately Made-to-be-Speaker (20) replied and said, "We were sent by / Head-Wolf to tell you about his wishes. He wishes / you to sit inside the door of the winter ceremonial / house so that you may change in the ceremonial of bringing back when we finish. / Now, after four days we will be ready, for that will be my (25) time for the ceremonial of bringing back in the night of the fourth day / beginning with this day," said he. Immediately K!wē'k!waxā'wēᵋ / spoke and said, "The words of Head-Wolf are good, / for we were expecting that you would engage us. Are we not / going to go?" said he. As soon as he finished speaking (30) Made-to-be-Speaker and Walker went out of the house of / K!wē'k!waxā'wēᵋ to tell Head-Wolf the kind words of / K!wē'k!waxā'wēᵋ. /

Now I will stop for awhile talking about the Wolves who / had for their chief Head-Wolf, the one who gave the winter ceremonial. (35) When Made-to-be-Speaker and / Walker had gone out of the house of K!wē'k!waxā'wēᵋ, Mink arose / and said he would go home to his house. As soon as he had entered / he took his cape and he took his paddle. Then he was asked / by his mother, "Where are you going, little one?" he was told. Then (40) Mink replied to his mother. He said, "I am going paddling, mother." / Then he
75 went out of his (1) house and he went down to the beach to the place where his small canoe lay. / He went aboard and paddled going northward. He arrived / at the river at the east end of Mē'mkŭmlis.

Then he / stepped out of his small canoe and immediately he rolled together the stones (5) so that they were in this way. As soon as he had finished the salmon trap made by / Mink, he sat down on the large rock which lay on the beach / which has the name, "Place-where-Mink-Sat-on-the-Rock." Now he said, "What is in you, /



Salmon Trap?" Then / the Salmon Trap replied to him and said, "What little thing should this be, (10) a little bull head," said it. / Then Mink said, "Ah, throw it away," / said he. Now all kinds of fish were named by the / Salmon Trap as caught by it, and Mink replied saying to his / Salmon Trap to throw them away. Now the Salmon Trap had named (15) all kinds of fish. Then at the end named / the Salmon Trap the double-headed serpent. Then Mink said, "That's it, that's / it, that's it," said he, and took out the double-headed serpent / which was in the Salmon Trap and put it into his small canoe. / Then he paddled away and went to his village Crooked-Beach. As soon as he (20) arrived on the beach of his house Mink stepped out of his / small canoe and went up the beach. He entered / his house when it was evening. Then he said to his mother, "Mother, / mother, mother, carry up my salmon which I have caught," / said he. Immediately his mother (25) went down the beach to the place where the small canoe of Mink was lying. / As soon as she saw the salmon / her body became entirely contorted. A man was walking along and / saw the mother of Mink lying on the beach, all / contorted her body. Then the man went and stood in the (30) door of the house of Mink. The man said to (1) Mink, "Go, Mink, look at your mother! / Her whole body 76
is just contorted," said he. Immediately / Mink went down the beach. As soon as he saw / his mother lying there Mink said, (5) "Mother is just glad," said he as he / straightened out his mother. And so Mink carried up / the double-headed serpent and put it down on the floor in the corner of his house, and he / spread a mat over it, preventing it to be seen by the people walking about, / for there was not a single man who knew why (10) Mink had gone paddling; and there was also not a single man / who knew that he

had caught the double-headed serpent. Even his mother did not know / that it was a double-headed serpent that had done so to her, that her whole / body had become contorted, for the mother thought it was a silver salmon; / and also K!wē'k!waxā'wēᵋ and his younger brothers did not know that (15) Mink had caught the double-headed serpent. As soon as / day came in the morning Mink made a head ring of shredded cedar bark. Two / were what he made. As soon as he had done so he took the double-headed serpent and / placed it on top of the head ring of shredded cedar bark. As soon as / this was done he took the head of the eldest prince / (20) of Head-Wolf and put it on top of the shredded cedar bark / head ring. As soon as the two head rings / made by Mink were finished he put them into his box which always / remained in his bedroom. Then Mink was just waiting until / the arrival of the time for the ceremonial for bringing back of Head-Wolf and his tribe, (25) the Wolves. /

Now I shall talk about the invitation for going to the Song-Ground. / (It has two names, also Supernatural-Ground which / the recent men try to imitate, which was done in various ways by / Head-Wolf when he gave the winter ceremonial. The reason that it is known by the generations following Head-Wolf (30) is that K!wē'k!waxā'wēᵋ in the beginning listened to the speeches / of the Wolves.) /

Now it was past noon when Head-Wolf called / Walker and Sea-Hunter-Body, and Made-to-be-Speaker and Made-to-be-Mountain-Goat-Hunter. / As soon as the four Head Sparrows came into the house (35) Head-Wolf led them to sit down in the rear of the / house, and immediately Head-Wolf spoke and / said. "You have come, friends, to do what is to be taken care of by you, This is / one side of your privileges, to go and invite, that the tribe may go and sit down on the / supernatural place. I mean this, go and whisper at the sides of our (40) song leaders to go and sing their newly made songs on the / singing ground. I do not wish that K!wē'k!waxā'wēᵋ
77 (1) and his younger brothers should go at the same time and sit among us because I do not want them to listen to / all our speeches," said he. /

And so immediately the four Head Sparrows went out of the / house and they went into the house of the Wolves and they (5) sat down by the side of the men and whispered to them, telling them to / go to the singing ground. Then, however, went the song leaders ahead of / all the dance owners and next went all the Sparrows. / As soon as all had gone out, came last the four inviters, / the Head Sparrows. Then they said, "We have come to be all on the ground." (10) Now they sat down on the ground to listen to the song leaders as they were singing their / newly made songs for the four children of Head-Wolf, who had disappeared. / As soon as all the Sparrows knew the / new songs Head-Wolf spoke / and said, "Now I thank you for your words, song leaders, now it is (15) well done, I hope, I hope the supernatural spirit may not want / my children to stay away. I hope that my children may come, brought back by the / supernatural spirit, that my children may not be kept away by Evil-Making-Woman (ᵋyā'ᵋyak·ilag̣as). / Now only take care, you dance owners and you / Head Sparrows, and you real Sparrows, in case something bad may happen to us, and also, (20) if you should not hear the sound of my children, when all finish / dancing, those who will be our means of the ceremonial of bringing back. Now we shall ask our friend / K!wē'k!waxā'wēᵋ and his younger brothers to change dancing with us, / for it may be that they might cause my children to come to the roof of my / winter ceremonial house," said Head-Wolf, and he sat down. (25) Then Head-Supernatural-One spoke and said, "That is / what you say, Head-Wolf. Now when we have finished / the ceremonial of bringing back, and if our children do not / come on the roof of the house in which the ceremonial of bringing back is held, then evidently we / shall ask K!wē'k!waxā'wēᵋ and his younger brothers to change with us in the (30) ceremonial of bringing back. As soon as they finish, and if they do not succeed, so that / our children do not come to the roof of the house of our ceremonial of bringing back, / what shall we do then in the way as it is in my mind? / I think then we will just kill K!wē'k!waxā'wēᵋ and his / younger brothers so that they all may die. For whom can we blame for the killing of our (35) children but them?" said he. /

Then his words struck all the men right. / Now their speeches were finished and they were going to perform the ceremonial of bringing back in the evening of the / next day. Then they walked out of the woods and returned to their houses. / Now the Wolves did not know that K!wē'k!waxā'wēᵋ (40) had been listening to their speeches and therefore / K!wē'k!waxā'wēᵋ invited his younger brothers late at night so / that all should go to his house. As soon as all came into his house / K!wē'k!waxā'wēᵋ told them about the speech of Nau'alakŭmēᵋ that was heard by him. (1) As soon as 78
K!wē'k!waxā'wēᵋ had finished what he was telling, / Mink spoke and said, speaking like a child / when he was talking, /

"Don't, Master, don't be afraid. Only take care, (5) tribe, when we go in. I shall be the last to perform in the ceremonial of bringing back, / that those who are now dead may know that I am supernatural," / — / — / said Mink.[1] /

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[1] Lines 6—9 repeat in ordinary pronunciation Mink's words.

(10) Then K!wē'k!waxā'wēᵋ thanked Mink for what he had said. / Mink had a song known by his / friends. Now K!wē'k!waxā'wēᵋ wished Deer to get excited first / for he was the very first one of the Fool Dancers. / Then Mink was to be the next. K!wē'k!waxā'wēᵋ (15) and his younger brothers relied upon the words of Mink for / they knew that he was supernatural. Now they finished / talking about this and they went out of the house to go / to their houses and to sleep for a short time. As soon as day / came in the morning Head-Wolf sent Ts!äqᴇlalis to go and call (20) Sea-Hunter-Body and Made-to-be-Speaker and Walker and Made-to-be-Mountain-Goat-Hunter / and G·î'lg·ᴇyālis, and Howling-here-and-there-in-the-World, and Tō'g̣omalis, and / Making -Supernatural, and Great-Supernatural-one, all of them to come into the winter ceremonial / house. Immediately Ts!äqᴇlalis went to call them and / thus they all came into the house, the nine men, (25) and they went and sat down in the rear of the winter ceremonial house. / Immediately Head-Wolf spoke and said, / "Come, friends, for you all entirely own the privilege / to order those who perform the ceremonial of bringing back, to wash their bodies. Now go on and dress yourselves," said he. / Immediately the Head Sparrows took newly made red cedar bark (30) for their head rings and things for the neck which are called by some / men neck rings. As soon as they had done so they took / tallow and rubbed it on their faces, and they took / charcoal and blackened with it their faces, and they took a / long cedar bark rope and cut it for belts. (35) When they were all belted, they took thin / cedar poles and cut them up so that all had Sparrow canes. / Then they took eagle down and put it on. / Now they had put on the dress of those who had to tell the dance owners to wash, / and also all the Sparrows. As soon as they had finished, (40) Head-Wolf told them to eat before going, and
79 they sat down / and ate quickly. It was already towards (1) evening. As soon as they had finished they arose and went out / of the house and went to the end of the village to the house of K!wē'k!waxā'wēᵋ / and they went in and stood on the floor inside the door of the / house. Then Made-to-be-Speaker said, "We are (5) trying to do something, shamans!" Then said Sea-Hunter-Body, "We are trying to / beat time, shamans!" Then said Walker, "We are trying to hear / our spirit of the winter dance, shamans!" Then said Made-to-be-Mountain-Goat-Hunter, "We are / calling the spirit of the winter dance!" Then said G·î'lg·ᴇyālis, "Now you / will wash your body, Gwā'gwanōmis (that K!wē'k!waxā'wēᵋ was referred to as (10) Gwā'gwanōmis); now you will wash yourself, Nō'łiᵋlakᵘ, (that Deer / was referred to as Nō'łiᵋlakᵘ), now you will wash yourself,

K·äx·, (that Mink / was referred to as K·äx·). As soon as they had named the / names of the whole number of people in the one house, / Howling-here-and-there-in-the-World said, “Arise quickly, shamans.” Then / (15) Tō′gomalis said, “We are going in while it is still daylight, shamans.” Now all / said the same. They kept on saying this in all / the houses that evening. As soon as they had come to the end of the village site / they went in for a little while into the winter ceremonial house. Then they went back / to call, and that was also where they first went, into the house of (20) Gwā′gwanōmis, (that K!wē′k!waxā′wēᵋ); and they said together, / “We come back to call, shamans, wa, wa, wa, stand up, stand up, stand up!” said they, and / they all went out of the house. And they continued / to say the same in all of the houses. Then they went in again into / the winter ceremonial house. They went out again, and they went (25) to the house of Gwā′gwanōmis and they said again together, / “We really go again to call, shamans, wa, wa, wa, stand up, / stand up, that you may all go in!” said they. And they / all said the same in the houses. Then again / the inviters went into the winter ceremonial house and they rested for a short time. (30) Now the Sparrows and their wives, / and their children came in and the Sparrow women sat down / on each side of the house and the Sparrows sat down / in the rear of the house. Then the inviters went out again / and they went into the house of Gwā′gwanōmis. They (35) said together, “We are trying to see a face.” Then the inviters / saw Gwā′gwanōmis, (that K!wē′k!waxā′wēᵋ), for / all his younger brothers were in his house. Then K·äx·, the / Mink, said to the song leader Raccoon the words of his / song, for there were three of them, Mink, and Deer (40) and also Raccoon, who knew that Mink had killed / with Deer the princes of Head-Wolf. / As soon as the speeches of the myth people were finished they went together / into the winter ceremonial house and sat down close (1) to the door of the 80 house, keeping together. Now / they all, with the dance owners, came in. Then spoke Made-to-be-Speaker / and said, “We have all come in, friends,” / said he, and immediately Head-Supernatural-one stood up. He / (5) spoke and said, “We have come, shamans, we have come into this / great winter ceremonial house, the winter ceremonial house of our / great friend Head-Wolf. Now only take care, else / it will go wrong if we do not try hard to obtain good results,” said he as / the Grizzly Bear of the Wolves became excited. Immediately the song leaders (10) started the song of the Grizzly Bear, and all the / real Sparrows sang. As soon as the song was at an end the Grizzly Bear calmed down. / And they kept on doing so. As soon as all / the songs of the dance owners were at an end the women of the Wolves also / danced, and as soon as they had all done so Head-Supernatural-one stood up and (15) spoke. He said as he sneezed, "Now take care, / friends, this is a bad sign, a notice given by this one who never / lies. The left side of my nose was sneezing. I mean this, friends, / I am troubled for all those have danced who perform the ceremonial of bringing back / and never have come on the roof of the winter ceremonial (20) house the four children of our great friend Head-Wolf, who have disappeared. / I mean this, now the sound of walking[1] will be here, friends. / Now come, friend Sea-Hunter-Body, for you are the owner of the privilege of / going to try and listen for the supernatural power. Now come, friend Made-to-be-Speaker, / for you are the owner of the privilege of going to try and listen for the (25) supernatural power. Now come, friend Walker, for you are the owner of the privilege of / going to try and listen for the supernatural power. Now come, friend Tᴇwē′x·iᵋlakᵘ, / for you are the owner of the privilege of going to try and listen for the supernatural power / to find the children of our great friend, Head-Wolf," said he. / Immediately the four men arose. (30) Then spoke Made-to-be-Speaker and said, "Now you / are sending us, friend Head-Supernatural-one, to try to listen for the / supernatural power of the children of our great friend, Head-Wolf, who have disappeared. / I mean this, we may just go," said he as they went out / of the house. They stayed away a long time, then they came back into the house (35) and Made-to-be-Speaker said, "O, shamans, we did not / hear anything. Now let our great friend Gwā′gwanōmis / and his younger brothers change with us. They might succeed in getting them / to come to the roof of the winter ceremonial house," / said he. Then Gwā′gwanōmis arose and spoke. (40) He said, "Now, friend Made-to-be-Speaker, you wish us to / take your place in the ceremonial of bringing back. I hope that we may get the / children of our great friend Head-Wolf who have disappeared, so that they may come on the roof of / the great winter ceremonial house. Here is where I stop 81 (1) speaking." Then Deer shouted, "Wäai!" and he became excited in his / Fool Dance. Immediately Raccoon sang his song. / Then he calmed down. Now Gwā′gwanōmis, that / K!wē′k!waxā′wēᵋ, did not know that K·äx·, the Mink, (5) had gone out of the house as soon as Deer became excited. / As soon as they had all finished the singing for taming the Deer, the sound of singing of / K·äx· came outside of the house. Then Raccoon / took up the song of Mink, the tune of whose song was, /

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[1] That means four men are sent out to go and listen for the sound of the spirit of the winter ceremonial, to bring back those who have disappeared.

Ya hä hä hä, ya hä[1] /
(10) Serves you right! Serves you right! /

Then all the myth people began to sing and / K·ä·x· came holding up the edge of his blanket with his left hand, so that / his head could not be seen while he was dancing. As soon as he started with the words, /

K·äx· uses as a mask the middle of the face of Nō'łiᵋlakᵘ;
(15) Ya hä hä hä, ya hä, /

as soon as he started, "uses as a mask," then K·äx· lowered that / with which he covered his face with the left hand, and the Wolves saw / the double-headed serpent lying on the head of K·äx·. Immediately / all the bodies of the Wolves became contorted. Then K·äx· (20) jumped out of the door of the winter ceremonial house and took off the / double headed serpent. He took the head of the eldest one of the / children of Head-Wolf and made it stay on the crown of his / head, and again he covered his face with his left hand and he went in dancing. / Then he went in again into the house where the myth people were still singing. (25) The words of the song, said, /

Ya hä hä hä, ya hä! /
K·äx· is wearing as a mask the dead prince of the Wolf; /
Ya hä hä hä, ya hä. /

As soon as they started the words, "K·äx· is wearing as a mask the dead prince of the (30) Wolf," K·äx· put down that with which he covered his face with his left hand / and the Wolves saw the cut off head of the / prince of Head-Wolf sitting on the top of the head K·äx·. / Then the Wolves tried in vain to kill K·äx·; but, / what could they do with their bodies all contorted on account of the double-headed serpent? (35) So K·äx· escaped and went to their
houses with his (1) tribe, the myth people. The Wolves were de- 82
feated.[2] / Then for shame they went into the woods and they really became / wolves after this. They stayed forever in the woods. /

Now K!wē'k!waxā'wēᵋ was happy with his younger brothers, for they (5) lived alone at Crooked-Beach, for not one of the / Wolves stayed behind. Now it is ended for a short time after this. /

Now I will talk about the one who took the winter ceremonial of / Head-Wolf. /

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[1] Considered as child's pronunciation. In Indian line 10 is said to be the same properly pronounced.

[2] Literally: to pass off wind. In the winter ceremonial any mishap or mistake (which is considered shameful) is so called.

Now the Wolves had gone back into the woods and they (10) never came back to Crooked-Beach and K!wē'k!waxā'wēᵋ must / always have remembered all the words of Head-Wolf that were heard by him / and those of his tribe, the Wolves, when he called them to / talk about the winter ceremonial. Therefore K!wē'k!waxā'wēᵋ wished / to marry and to try to succeed in (15) having a son. Then he resolved to marry / ᴇ'lx·sâō'g̣wa. (ʟā'bid did not know whose daughter / ᴇ'lx·sâō'g̣wa was.) Then K!wē'k!waxā'wēᵋ invited his younger brothers in / and all went into his house. As soon as they were all inside / K!wē'k!waxā'wēᵋ stood up. He spoke and said, (20) "You have come here, tribe, to listen to the reason why I / invited you. It would not be good if I should not ask your advice, for I do not know / what you will say, my tribe, whether you agree or not. I mean this, / I wish to marry ᴇ'lx·sâō'g̣wa so that I / may have a son to take my place. I mean this, (25) I know the winter ceremonial of Head-Wolf and his tribe the Wolves / which we obtained in war, all the ways / of the winter ceremonial speeches. Now answer my words / to you," said he. Immediately Land Otter arose. / He spoke and said, "Go ahead and marry quickly (30) ᴇ'lx·sâō'g̣wa so that you may succeed in having a child, / chief K!wē'k!waxā'wēᵋ. Thus we say and my brothers," / said he. Then K!wē'k!waxā'wēᵋ sent Deer / and Raccoon to go and tell ᴇ'lx·sâō'g̣wa that / K!wē'k!waxā'wēᵋ would marry her that day. (35) ᴇ'lx·sâō'g̣wa just said that she wished to have K!wē'k!waxā'wēᵋ for a husband, / said she. It was not long before Deer and / Raccoon came back and told the kindly words of / ᴇ'lx·sâō'g̣wa to K!wē'k!waxā'wēᵋ. Immediately he / married ᴇ'lx·sâō'g̣wa. Now were a married couple ᴇ'lx·sâō'g̣wa (40) and K!wē'k!waxā'wēᵋ. They had not been a married couple for a long time before / ᴇ'lx·sâō'g̣wa had a son. Then / K!wē'k!waxā'wēᵋ named his child
83 Hā'nis. (1) K!wē'k!waxā'wēᵋ had only one child. As soon as Hā'nis was a full grown / man K!wē'k!waxā'wēᵋ asked him to give a winter ceremonial / in winter with the ceremonial of Head-Wolf, "For I / know all the ways," said he as he began (5) to tell the ways of the speeches of the Wolves from the beginning to the end / at the assembly. "For why should I not tell you to give a winter ceremonial, for / we obtained it in war from the Wolves," said K!wē'k!waxā'wēᵋ / to his son Hā'nis. But Hā'nis took no notice of / the words of his father, for Hā'nis was that kind of a man, he was a slow (10) man. Then K!wē'k!waxā'wēᵋ gave up to tell / Hā'nis to go ahead and give a winter cremonial, K!wē'k!waxā'wēᵋ asked his / son to marry Thrush-Woman (Wā'xᵋwaxŭliyag̣a). Then Hā'nis / agreed to the words of his father and immediately K!wē'k!waxā'wēᵋ

/ called in the myth people and all came to his house. (15) As soon as they were all in K!wē'k!waxā'wēᵋ arose. He / spoke and said, "You have come, tribe, you have come to my / house that I may tell you the way of my mind, tribe. / I wish that Hā'nis should marry Thrush-Woman. / I mean this, I will send you, Deer and Raccoon (20) to tell her," said he. Immediately / Deer and Raccoon arose and went out / of the house and they went to the house of Thrush-Woman. / Then Deer and Raccoon sat down at the place where / Thrush-Woman was sitting. And first Thrush-Woman spoke jokingly. (25) She said "It is a great thing that you are walking here, Chiefs," / said she. Then Deer spoke and said, / "Indeed it is a great thing that we are walking here. It is this, we have come from the / house of K!wē'k!waxā'wēᵋ who sent us to tell you that he / wooes you for his son Hā'nis. He said that we (30) should go to have you marry him today, said he, that is what we say to you," said he. /

Thrush-Woman just agreed to what he said and / Deer and Raccoon just / at once went out of the house. They went into the house of K!wē'k!waxā'wēᵋ / and they told the kindly words of Thrush-Woman. (35) Then the Myth people immediately married him to Thrush-Woman. / Now Hā'nis had a wife after this. They had not been / husband and wife very long before they had a son. / Now K!wē'k!waxā'wēᵋ named his grandson Q!ō'mox̣ᵘsᵋāla. / As soon as Q!ō'mox̣ᵘsᵋāla was a full-grown man, (40) K!wē'k!waxā'wēᵋ told his grandson to give a winter ceremonial / in winter. Then Q!ō'mox̣ᵘsᵋāla agreed to give a winter ceremonial that / winter. (Now ʟā'bid did not know the name of / the one who disappeared. It may have been his mother, Thrush-Woman). Now (1) Q!ō'- 84
mox̣ᵘsᵋāla assembled his tribe who have now the name Real Kwakiutl. / Now they were real men. They were a tribe after this, beginning / with Q!ō'mox̣ᵘsᵋāla. When she first disappeared, (let me / say that it was the mother of Q!ō'mox̣ᵘsᵋāla, that Thrush-Woman, who had disappeared (5) that night) when day came in the morning, there came / to the beach of the house of Q!ō'mox̣ᵘsᵋāla a little canoe. / An old man was sitting in the stern of his little canoe. / All his clothing was red cedar bark. Then Q!ō'mox̣ᵘsᵋāla, / with his father Hā'nis went there. As soon as they came to where the (10) little canoe was lying Hā'nis spoke and said to the / old man dressed in red cedar bark, "O great, true Healing-Woman, / who are you ? Where do you come from, great, true supernatural one ?" / Thus said Hā'nis to him. Then replied the old man / and said, "I am Lā'lax·sᵋᴇndayo who came down as a bird at Tayā'g̣ōł. (15) My name is Lā'lax·sᵋᴇndayo in the secular season and my

name is / Hō′ʟēlid in the winter ceremonial. I am the head shaman. Heard are / my sacred songs by Healing-Woman," said he. / Immediately Hā′nis invited Lā′lax·sᵋᴇndayo to eat / in the house of Q!ōmox̣ᵘsᵋāla. Immediately Lā′lax·sᵋᴇndayo (20) followed Hā′nis and Q!ō′mox̣ᵘsᵋāla and they went into his house, / and immediately Lā′lax·sᵋᴇndayo was given food. / After he had finished eating Hā′nis spoke and said, / "Thank you, friend, you are welcome as you are coming along, / coming at the same time with his mother who has disappeared. I mean this, it is good luck (25) for me that you have come, Hō′ʟēlid, for you are the great head shaman, for / after three days is the time of the assembly of my tribe. / Now you will be the head shaman in the assembly and I am only trying to follow / the ways of the winter ceremonial of the Wolves," said he. / Then Lā′lax·sᵋᴇndayo replied to the speech of Hā′nis. (30) He said, "True is your word, Hā′nis. Indeed that is / the reason why I came. I had a dream made by Healing-Woman for this / Q!ō′mox̣ᵘsᵋāla who gives a winter ceremonial this winter at Crooked-Beach. Therefore / I come, I, the great head shaman. I mean what you say / Hā′nis. Now go on and call the names of the Head Sparrows (35) who are handling the change of the ways / in the assembly of your tribe," said he. /

Immediately Hā′nis spoke and said, "Good is / your word, friend Lā′lax·sᵋᴇndayo. Let me invite my tribe / so that they may come into the winter ceremonial house," said he, and (40) he sent a young man to go and call only the men / to come all to the winter ceremonial house. And immediately / the young man went to the houses inviting only the men. / And immediately the tribe of
85 Hā′nis all came in. As soon (1) as they had come in Hā′nis spoke and said, / "Welcome, friends, come and listen to / the way in which I speak to you, that you / may know that after three days will be the time when you will be assembled, (5) friends, by Q!ō′mox̣ᵘsᵋāla. I mean this, / now I will give you the privilege to assemble (the people), / to go from one (generation) to the other of our children as they are coming along. I mean this, friends, now I / will name them," said he as he named his son, Q!ōmox̣ᵘsᵋāla, "You / will be the assembler, you will have the privilege of assembling (the people). It will go over (10) to your children as they are coming along. And you, ʟ!ā′lis, you will have the privilege / of bringing in the tallow for rubbing on the faces of those assembled. It will / go over to your children as they come along. And you, Ts!âlag·îlis it will be your / privilege of bringing in the shredded cedar bark for wiping off the faces / of our friends, the secular faces, when they are assembled. (15) It will go from one (generation)

to the other of your children as they are coming along. And you, ʟ!ā′łbēᵋ, / you will have the privilege of bringing in the charcoal for blackening the faces of our / friends when they are assembled, and it will go from one (generation) to the other of / your children as they are coming along. And you, K!wā′maxălas, and you Ts!ᴇxts!ᴇg̣ēs, / and you, Ts!ō′x̣ᵘts!aēs, and you, Yā′qalas, you will own the privilege of (20) bringing in the thick red cedar bark to put on the heads of our friends / when they are assembled. You four will also own the privilege of / inviting the whole tribe with the women and their children, to / go into (the assembly house), and it / will go from one (generation) to the other of your children as they are coming along. And you, Lᴇk·â′s, you (25) will have the privilege of cutting the thick red cedar bark and it will go from one (generation) to the other / of your children as they are coming along. And you, Hă′mdzid you will have / the privilege of bringing in the eagle down to put the down on our friends / when they are assembled, and it will go from one (generation) to the other of your children as they are coming along. / And you, Yā′qoʟ̣as, you will have the privilege of bringing in the (30) eagle down, you two with Hă′mdzid, to put the eagle down on our / friends when they are assembled, and it will go from one (generation) to the other of your children / as they are coming along. And you Łā′lep!ālas, you will have the privilege of / bringing in the batons for beating time for our friends / when they are assembled, and it will go from one (generation) to the other of your children as they are coming along. (35) And you, A′max·âg·i′la, you will have the privilege of bringing in the drum / to be used by our friends when they are assembled, and it will / go from one (generation) to the other of your children as they are coming along. And you, Â′gwilag̣ămēᵋ, / you will have the privilege of going out of the assembly house to / go and tell our world that the winter dance spirit has come over the dance owners (40) and the Sparrows, and it will go from one (generation) to the other of your children as they are coming along. / And you, friend Hō′ʟēlid, you are the head shaman, / you have the privilege of calling the supernatural power. Now begin, / friends," said Hā′nis. /

(1) Then Hō′ʟēlid spoke and said, "Go on, / friends, only take 86
care of the privileges given to you by / Hā′nis. You will give the
privileges to the eldest / of your children in later days. I mean
this, go on (5) Q!ōmox̣ᵘsᵋāla, only follow all that has been done by /
Head-Wolf when he assembled his tribe, the Wolves," said he. /

Then their speeches were at an end and they all / went out of the house into which they had been invited. Then Mā′tag·ila arrived at the beach of the / house of Q!ō′mox̣ᵘsᵋāla, and immediately Mā'tag·ila was invited by (10) Hā'nis to eat in his house. He was the first owner of the / cannibal of the woods, Mā'tag·ila, who had the name as cannibal of the woods, Hă'msbē^{ε}. / As soon as four days had passed beginning from the time when the novice of / Q!ō'mox̣^{u}s^{ε}āla had disappeared, he assembled his tribe and / then followed all that was done by Head-Wolf when they were assembled (15) and when they had the ceremonial of bringing back the novices. That is the end after this. /

Born-to-be-Sparrows /

It was when the Wolves gave the winter dance at Crooked-
Beach (Qa'log̣wis). / The supernatural power came to the roof of
the house of the Wolves. / Then, it is said, disappeared the princes
of Wolf. (20) It is said, Mink said that he was holding on to the
floor of the house, while it was as though / he was being pulled by
the supernatural power that was taking along the four princes of
/ Wolf. As soon as the chief Wolf / learned that the supernatural
power was trying to take along Mink / the chief of the Wolves
said to his tribe, (25) "That child Mink will just be the beginning
of the Sparrows." Now Mink discovered / what had been said by
Wolf, and Mink was angered by / his words. Immediately Mink
secretly tried to discover / the place where the princes of Wolf
who had disappeared were staying. Then / he found the secret
house of the four princes of Wolf who had disappeared (30) inland
from the village site of the Myth people at Crooked-Beach. Imme-
diately / Mink called his friends Deer, / Raccoon, and Landotter,
late at night. As soon / as the three friends of Mink had come in
Mink / arose and barred the door of the house, (35) Then he came
and sat down. Then Mink spoke / to his friends. He said, "Listen /
friends, it very much hurts me what Wolf said / to me, for Wolf
said that I was the beginning of the Sparrows, / for the super-
87 natural spirit touched me. Now we will go and (1) kill the princes
of Wolf in their secret house / inland," said Mink to his three
friends, Deer, / Raccoon, and Landotter. Immediately / the four
friends got ready to go up the river of Crooked-Beach, (5) for that
was the place of the secret house of those who disappeared, at the
head of the river. / Then Mink and his three friends arrived at the /
house of hemlock branches, and, it is said, Mink was the first /
to go into the house. Then he saw the four princes of / Wolf really
bending up their necks, being asleep (10). Then Mink and his three
friends easily / cut off each the head of one of the four princes of
/ Wolf. As soon as Mink had finished / cutting off the heads of the

princes of Wolf, / Mink asked his friends to hide (15) the bodies of Wolf's four princes who had disappeared. / As soon as they had finished, came out of the woods / Mink and his three friends. They carried with them / the heads that had been cut off and hid them on the ground, not very / far behind the house. It was not yet daylight (20) in the morning when they entered their houses. Nobody knew / what had been done by the four friends who had murdered the princes / of Wolf. Now all the Myth people held their winter ceremonial. / Indeed, they held the winter ceremonial, for Wolf was giving the winter ceremonial. / Now for a long time the four princes of Wolf had disappeared (25) and they were searching in vain at their secret house. Then / their secret house was found, but the four who had disappeared were not found. / Then Wolf called in his tribe, / the Myth people. When all had come into the house of the one who gave the winter ceremonial / Wolf himself spoke and (30) said, "Now look into your minds that the spirits may hear, / shamans," said he. Then spoke / Great-Inventor (K!wēk!waxawēᵋ). He said, "Now purify yourselves, / shamans, and also you, Mink (K·äx·), you who are the great beginning of the Sparrows according to what was said / by our chief Wolf. Now for four (35) days you will purify yourselves rubbing with hemlock branches your bodies, so that all / the smell of the secular season may come off from your bodies," said he. Now after four / days they were going to catch the four princes of / Wolf who had disappeared. As soon as all had come out of the / house of the one who was giving the winter ceremonial, Mink, who had the name K·äx·, (40) got ready. He carried his paddle and went down to the beach / to go aboard his small canoe which was lying at the edge of the water. Now / Mink came paddling northward to Islands-in-Front (Mē'mkŭmlis). Then he went ashore / at the east end, at the place of the mouth of the small river. He (1) rolled together stones for 88
a salmon weir in this manner,[1] which is still / in the same way at the mouth of the little river at the east end of Islands-in-Front. / He had not been working long before it was day. Then / K·äx·, namely Mink, went home in the evening. Now, it is said, (5) it became dark and he arrived at Crooked-Beach. At once / he went into his house. Then his mother told him what were talking about / the tribe, the Myth people, in regard to the princes of Wolf, / for they had just given up being looked for that day. Thus said his mother / to him. Then said Mink, "Oh, stop talking about it," (10) said he and lay down. Now really in vain searched / the tribe of Wolf for

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[1] See sketch p. 75, also p. 88, Part I.

those who had disappeared inland. It is said, only / the secret house of the princes of Wolf was found. / Therefore there was much talk among the Myth people / that evening. Before it was really daylight, arose (15) Mink and went down to the beach to go aboard his small canoe / and he paddled. He went to the salmon weir made by him. / As soon as he arrived there he immediately worked at his / salmon weir. He had not been working until noon, when / the salmon weir was finished. Then he sat down on a rock, on a large rock (20) and K·äx·, that is Mink, said, "What kind of fish is in you, / salmon weir?" Then the salmon weir answered him. / The salmon weir said, "What should it be but a small bullhead." Then / Mink said, "Oh, throw it into the water. Is that what I am working hard for, / making a salmon weir?" said Mink to his salmon weir. (25) Immediately the salmon weir threw the bullhead into the water. Then it is said / Mink continued asking his salmon weir about the fish that was in it. As soon as/ the salmon weir named the fish in it, then Mink just said / his salmon weir should throw it into the water. Then it is said / the salmon weir had named all the fishes that evening. (30) Then Mink spoke again and said, "What kind of fish is in you, salmon weir?" / Then, it is said, answered him the salmon weir, and the salmon weir said, / "What should it be but a little double-headed serpent." At once / Mink said, "That's it, that's it, that's it," said he and he carried / the double-headed serpent to his little canoe. Then he went aboard
89 his (1) little canoe and paddled. He went home to his house / at Crooked-Beach. Now it is said, at night he arrived at / the beach of his house. Then Mink went up the beach and went into his / house. He asked his mother to carry up (5) what he had caught. Immediately his mother went down / the beach and as soon as his mother saw the double headed serpent / her body became contorted. Then saw / a man who was walking about that his mother was lying dead on the beach. Then, it is said, / the man told Mink, and Mink just laughed. (10) He said laughing, "Funny mother, she only felt glad when she / saw what I caught," said he as he was carrying / the double-headed serpent which he hid in the corner of his house. / Then Mink went to sleep. When daylight came in the morning / Mink arose and went out of his house to talk (15) with his three friends, Deer, Raccoon, and / Landotter. It is not known what they were talking about, and it is supposed / that Mink told his friends that he had come and taken the double headed serpent and what he / was going to do. As soon as they stopped talking together they went / into the house of Mink. Then they sat down and (20) they ate breakfast. As soon as they had finished they all went out,

Mink / and his three friends, and went inland. Now, / it is said, they went far inland and sat down on the ground. Then Raccoon sang / a song for Mink when he was to dance in the (ceremonial of) bringing back of / the Wolves, on behalf of the princes who had disappeared. Then they were learning (25) the song made by Raccoon for the great first beginning of the Sparrows, / Mink; for only he, Mink, was the first great beginning of the Sparrows of the / Myth people. Therefore he is said to be the great beginning of the Sparrows, because / he killed the four princes of Wolf. Therefore / are matched the Cannibal-of-the-Woods (hă′mshămts!ᴇs) and the Beginning-of-the-Sparrows, for (30) there are two names, also Head Sparrow for the one who is of the kind of Mink. / As soon as the three friends had learned the song made by Raccoon / to be the song of Mink, they went out of the woods and returned / to their houses. Then the Myth people were going to perform the ceremonial of bringing back on behalf of / Wolf, when daylight would come on the next day. Therefore (35) all the Myth people went to bed early, for they all knew that / they would not sleep for the whole length of the night, when they were going to perform the ceremonial of bringing back. / As soon as daylight came in the morning, they came to invite all the / Sparrows and all the Sparrow women and all the / dance owners, that they all should go into the house of Wolf who was giving the winter ceremonial. (40) Immediately Mink arose and / asked his three friends, Deer and Raccoon / and Landotter, to go together into the house of Wolf who was giving the winter ceremonial / and to listen to all that was being said by the wolves (1) to the Myth people. Then they went in and, 90 it is said, they / sat down next to the door of the house in which Wolf was giving the winter ceremonial. / Then, it is said, were going in all the Myth people / and he himself, Wolf, spoke and (5) said, "Oh, friends, see what we are going to do on account of / those who have disappeared, for I fear that they may have overdone (overwalked) it," said he. Then it is said / Great-Inventor spoke and said, "Let / my friends just take turns in dancing this night. / As soon as those who have disappeared hear our singing, they will come (10) into this house of our friend who is giving the winter ceremonial," said he. / Now all the Myth people agreed to the words of / Great-Inventor. Now breakfast was given by Wolf / to all the Myth people. Then Mink and his three / friends did not take notice of the words of the guests. They were just joking together. (15) As soon as they had finished eating / Great-Inventor asked that they should go to the singing-ground in the woods, for the songs / of the four princes of Wolf who had disappeared. / Immediately all the Myth people went out of the house in which the winter ceremonial was being given / and went into the woods. As soon as they were all seated on the ground (20) Mink and his three friends came and sat down at a / place not near where all the Myth people were seated. In vain / they were invited to sit down among all the Myth people. They were unwilling, Mink and his three friends. / Then they just gave up (calling them). Now sang (25) the song leaders the new songs, the four made for/ each of those who had disappeared. Now there were sixteen / songs sung by the song leaders for the four / princes of Wolf who had disappeared. Indeed, for there was going to be the Great Dance-from-above.[1] / As soon as all the Myth people knew (30) the songs, Great-Inventor spoke / and said, "Now you all know these songs. / Now we shall go out of the woods and immediately you, friend Wolf, / will send four strong (true-bodied) men to go and call our / friends for the ceremonial of bringing back. Then the first caller will say /

(35) 1. Now we will try to go into the house, shamans. /
2. Now we will beat time to be heard by the spirit, shamans. /
3. Now you will sprinkle your body, Cannibal-of-the-Woods.[2] /
4. Now you will sprinkle your bodies, Owners of Dances. Now you will wipe the floor, / Little Sparrows. Go in while it is daylight, shamans." /

(40) This was the advice given by Great-Inventor as to the words of the four / messengers of Wolf. As soon as he had finished giving advice / as to the words to be said by the four messengers, they came out of the woods. / Immediately Wolf cleared his house. (1)
91 Then he built a fire in the middle of his house. When this was done / the four messengers started. They had not been out long / walking before all the Myth people came in, for very uneasy were / all the Myth people to know what had become of the four who had disappeared, (5) whether they were dead or still alive. When / all the Myth people were coming into the house, first came in the fool dancer, / the Deer. He was the means of wiping the floor for the ceremonial of bringing back the novices.. He / is the first of the dancers. Then it was nearly daylight and / the four friends went out, Mink and Deer and / (10) Raccoon, and also Landotter. It was not long before / the sound of singing appeared outside of the

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[1] See Social Organization and Secret Societies of the Kwakiutl Indians, U. S. National Museum, 1895, p. 477.

[2] Here the name of the particular dancer in inserted.

house in which the winter ceremonial was being given. / Now they were singing the song without words, This. /

Ya hä hä, ya hä; ya hä hä, ya hä.[1] /

They kept on singing the new song of Mink (15) when Deer came in at the doorway and stood there. / Then he spoke and said, "Now take care, / shamans. Now I think our friend, Mink, / will bring in the supernatural power," said he as he went out again, his face being blackened with charcoal. / Then were happy all (20) the Myth people on account of what he had said. Then Deer and / Raccoon came in leading, going backward singing. Then / Mink turned his face towards Deer and Raccoon. / Landotter went behind. Now Mink was a small person. / He covered his face with his black bear blanket hung all over with shells (25) of clams, as he was squatting down dancing, / going to the right around the fire in the middle of the house. As soon as / he arrived at the doorway he began the words of his song in this way, /

1. Ya hä hä, ya hä; ya hä hä, ya hä. /
2. Mink is wearing over his face the middle of the face of Wolf. /
(30) 3. Ya hä hä, ya hä.[1] /

As soon as the song had words , Mink lowered / his hand so that the head of the double-headed serpent was seen sitting on his head. / As soon as all the Myth people saw the double-headed serpent / their bodies became contorted for a while. It is said they kept on singing, (35) the friends of Mink. Then Mink ran out of the / doorway. Then he took off the head of the double headed serpent which was sitting on his head. / He took the head of the eldest one of the princes / of Wolf and put it on his head. Then he covered his face with / his hands as he was dancing into the house. He was dancing around the fire in the middle of the house. (1) As soon as he arrived 92
at the doorway there began the words / of the song of Mink, /

1. Ya hä hä, ya hä, ya hä hä, ya hä. /
2. Mink is wearing over his face the princes of wolf, /
(5) 3. ya hä hä, ya hä.[1] /

That was, it is said, when they stopped their song and the four / friends ran out together, that is Mink, for they escaped from the Wolves when / Mink lowered his hands and when the Wolves saw plainly / the late prince sitting on the head of Mink, the head that had been cut off. (10) Now the Wolves in vain pursued Mink and his three / friends. The Wolves did not get them. Now / all the Myth people went out after this. Then they were ashamed / and they just scattered. Now they left Crooked-Beach after this. / They did not live together after this on account of what had been done by Mink, the great beginning of the Sparrows. (15) Now they were no more men after this. Now some are quadrupeds, / others birds on account of what was done by K·äx·, the Mink. / Now it is ended after this. /

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[1] See note on p. 81.

The Head Shaman. /

It was Adviser[1] (Hō'ʟēlid) who belongs to the numaym Lā'ălax·sᵋᴇndayo, (20) who now has the name Head-Shaman (Pᴇxᴇ'mēᵋ); for as soon as they all / assemble in the assembly house, when the winter ceremonial is given by / Squatter (K!wā'k!waxsdāla) with the red cedar bark, to the Gwe'tᴇla; for / Squatter, the Assembler Head-Shaman, belongs to the numaym / Real Kwakiutl of the Gwē'tᴇla. As soon as all the (25) men go into the house, with the women and the children, the / four inviters stand inside of the door and / one of them says, “We are all in the house. No one / is now seen by us walking about,” says he. Then arises / Yō'x̣ᵘyagwas[2], who has the privilege of speaking in the assembly. (30) He belongs to the numaym Maă'mtag·ila. He says, “Indeed, / true is what you say, friends, for you said that all our / friends have gone into the house. Now go on (and call) our friends, the / Cedar Bark Boxes and the Seals, that they may come in.” says he. / Immediately the four inviters go out (35) and it is not long before they come back and stand in a line inside / the door. Then one of them speaks and says, “O / friends, now keep quiet, for they are coming, / our great, true friends,” says he. Then the Fool Dancers come in / and
93 each Fool Dancer stands on one side of the (1) door. Then the Cedar Bark Boxes come in. These are the whistle owning / cannibal dancers, and they go and sit down in the rear of the house. / As soon as all the Cedar Bark Boxes have gone in, the Hă'mshămts!ᴇs come / leading the Seals and as soon as they have gone in (5) the Seals go one at a time and they go and sit down at both ends / of the Cedar Bark Boxes. When they have all gone in, the two / Fool Dancers come who were standing on each side of the door and sit down / at the ends of their friends. Then arises / the speaker, Yō'x̣ᵘyagwas, and he thanks the Cedar Bark Boxes (10) and the Seals that they have all come in, and he turns his face / to the place

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[1] Literally; Having listening; i. e. who has wisdom so that people listen to him.

[2] Place-of-Eating-Burnt-Stones.

where Squatter is sitting, and says to him, "Go on, / Squatter, you, for you are Head Shaman according to your great privilege, / you who are the Head Shaman. Now go on," says he. Then Squatter/ stands up with face blackened, and wearing a red blanket. (15) He has a belt of hide. Now he has around his neck flat red cedar bark. / He also has on his head red cedar bark. He holds in his left hand / a cane, and he holds in his right hand a round / rattle. Then he speaks and says, "Indeed, true is your word, / Yŏ′x̣^{u}yagwas. Indeed, I will try again (20) to obey his words, the words of the supernatural one, to / go to the end of that for which we have come to be in this house of the supernatural power," / says he. Then he rattles with his rattle. He is rattling a long time. Then / the rattling stops. Now he does not sing a sacred song, and all / the men are just quiet, also the women and the children. (25) Then Squatter rattles again and for a long time / he is rattling with his rattle. Then he stops again. The reason why he does so with his / rattle is that his rattle calls the / supernatural maker of the winter ceremonial to come into the body of Squatter. Then / he rattles again with his rattle. Again for a long time, he rattles with his (30) rattle, then he stops. He keeps quiet for a long time, then / he rattles again with his rattle. He has not been rattling long when / he sings his sacred song. Now comes the supernatural maker of the winter ceremonial into the body / of Squatter. (Now I have forgotten his sacred song.) / When he stops singing his sacred song he speaks (35) and says, "Now the supernatural maker of the winter dance has come / to me, friends. I cannot become a common person, shamans. / Now take what you are always using, Standing-inside-(a-hole) (ʟ̣â′ts!âla[?]) who belongs to the / numaym ʟō′yalaława. He has the privilege of taking care of / the well-made soft cedar bark for wiping the face. Immediately (40) Standing-inside-(a-hole) takes it and goes around the fire in the middle of the house. / When he arrives at the place where Squatter is standing, then / Squatter takes the well-made, soft cedar bark and / four times he cries, "Oî′p." Again he gives it to Standing-inside. Then says (1) Squatter, "Go and distribute this among our friends that / they 94 may wipe their faces to wipe off their secular faces," says he. / Then Standing-inside takes the well-made soft cedar bark / and gives it first to the Cedar Bark Boxes and when (5) the Cedar Bark Boxes have all received it, then he distributes it among the Seals. / As soon as all the Seals have received it, Standing-inside calls / whomever he wants to go and help him to distribute the cedar bark, / one who belongs to the Sparrows. As soon as the cedar bark is at an end / Standing-inside finishes his work which is his privilege,

beginning with the (10) myth people at Crooked-Beach. Then Squatter calls / Place-of-Carrying-Fire-out-of-House (Mē′x·ᴇmwildzas) and Watched-Feet (Dō′dᴇxsidzēsōᵋ), both belong to the / numaym Łā′ălax·sᵋᴇndayo. Then Squatter says, / "Now come, according to your privilege, Place-of-Carrying-Fire-out-of-House and Watched-Feet, / which has been long ago given to you by your ancestors," (15) says he. Then the two who are to take care of the tallow, the head shamans, come and / stand at the right hand side of Squatter. Then / Squatter takes the dish with the tallow in his left hand. / He holds in his right hand his rattle. He / rattles with his rattle and sings his sacred song. As soon as (20) his sacred song is at an end he cries, "Oî′p," over the tallow. He / gives it to Place-of-Carrying-Fire-out-of-House. Then he takes another dish / and cries, "Oî′p, oî′p," over it. He gives it to Watched-Feet. Then says / Squatter, "O, friends, go now and distribute this among our / friends to grease themselves (with the supernatural tallow)," (25) says he. Immediately the two go around the / fire in the middle of the house. As soon as they have gone around, they first give to the / Cedar Bark Boxes; and when they have all received it, then next / to the Seals, and then to the Sparrows. As soon as they have given it to all / Place-of-Carrying-Fire-out-of-House and Watched-Feet sit down, for indeed, (30) they have finished their work. Then Squatter speaks again / and says, "Now come Holder-on-Beach (Dä′mēs) and Untied-Feet (?) (Gŭdᴇx·sē′s), / come and take care of what is given to you at the beginning, when first / light came into our world to the Myth people. Now come, friends," / says he, for Holder-on-Beach belongs to the numaym G·ē′xsᴇm of the (35) Gwē′tᴇla, and Untied-Feet belongs to the numaym Sē′nʟ!ᴇm. / Immediately Holder-on-Beach and Untied-Feet arise from their / seats and go to the right, around the fire in the middle of the house. As soon as / they have gone around the fire in the middle of the house, they stand at the right hand side of / Squatter. A dish is taken in which is powdered (40) charcoal, and it is given to Squatter. Then one dish / with charcoal is given to Untied-Feet, and Squatter / rattles with his rattle and sings his sacred song. As soon as is at an end / his sacred song he cries, "Oî′p," four times
95 over the dish containing the charcoal. (1) As soon as he has finished crying, "Oî′p," over the two dishes containing the charcoal, he / gives what he had held to the head shaman Holder-on-Beach, who attends to the charcoal. / Then Squatter says, "Go with this charcoal, the supernatural power / of the maker of the winter ceremonial that our friends may blacken their faces," says he. (5) Then Holder-on-Beach takes the dish with charcoal and / both turn

around at the same time to the right, and at the same time they / sing their sacred songs. Then they go around the fire in the middle of the house / and as soon as they have gone around it they go with the charcoal to the / Cedar Bark Boxes and next to the Seals. They also (10) apply a little of the charcoal to the faces of the Sparrows. When they have finished, / the two head shamans who look after the charcoal, sit down, namely / Holder-on-Beach and Untied-Feet. Now they have finished their work / after this. Then Squatter speaks and says, / "Indeed, friends, we are going to the end of this according to the words of the supernatural power (15) that told us what to do in this house of / Healing-Woman, into which we have come, and we are doing it well. Now come friends, / Mutilated-Fishtail (Dzᴇ′lk·!ᴇxsdē); and Shamans (Pē′pᴇxᴇla) and Little-Shaman (Pᴇxă′labidoᵋ) and Place-of-Drinking-Bilge-Water (?) (Tō′xtag̣was), and / take care of your privilege," said he. / Mutilated-Fishtail belongs to the numaym Maămtag·ila, and / (20) Shamans belong to the numaym Sē′nʟ!ᴇm, and Little-Shaman belongs / to the numaym ʟ̣ō′yalałāwa, and Place-of-Drinking-Bilge-Water belongs to the / numaym Real-Kwakiutl. Immediately the four / head shamans who help to take care of the red cedar bark arise from their places where they are sitting, and / they walk around the right hand side of the fire in the middle of the house. They stand (25) two on each side of Squatter. / Then Mutilated-Fishtail speaks and says, "Indeed, true is your word, / Squatter, indeed it is our privilege to get the / red cedar bark of the supernatural power. Go on, get four rattles / for us," say they. Immediately are brought four (30) round rattles and they are distributed one to each / of the four. As soon as they have taken them, they rattle at the same time / and at the same time they sing their sacred songs, and they follow one another, / going around the fire in the middle of the house, and when they have gone four times around / the fire in the middle of the house, they go right out of the door and they are (35) still singing their sacred songs in front of the house. / The singing of the sacred songs sounds way off. Then come nearer / the sound of the sacred songs. They come, Mutilated-Fishtail leading, holding in his / left hand the end of the thick round, red cedar bark. / He is rattling with his right hand with his rattle, for indeed he is singing (40) his sacred song. Next to him is Shamans. He also is / in the same way. And next to him is Little-Shaman, and last is / Place-of-Drinking-Bilge-Water, for he holds in his left hand the other end of the / thick round cedar bark. As soon as they are all inside they turn around. (1) Then they go around the fire in the middle of the house and as 96

soon as they arrive / inside the door they stand in a row. They have in front of their bodies / the thick, round red cedar bark. Then they stop singing / their sacred songs and Yō'x̣ᵘyagwas, the speaker of the house, (5) speaks and says, "Indeed, indeed, we are finishing according to / the words, to the words of the supernatural power; for we / are truly following the words of Healing-Woman, who / has told us what to do in this house of the maker of the winter ceremonial, the supernatural power. / Now come to your office, friend One-Eater (ᵋna'wᴇyōkᵘ) and handle (10) what was handled by your forefathers," says he. Now One-Eater belongs / to the numaym Lā'ălax·sᵋᴇndayo. Then comes One-Eater coming out, coming from the place where the Cedar Bark Boxes are seated, / for indeed One-Eater is a cannibal who has a whistle. / Now his face is blackened and he carries in his right hand a sharp knife, (15) and he looks straight at the thick, round red cedar bark as he / is going around the fire in the middle of the house, and as soon as he arrives in / the middle of the round red cedar bark he turns around and he takes hold / with his left hand of the round cedar bark. Then he / aims at it with his knife and again he lets it go. Again he (20) turns around and takes hold of it. Then again he aims with his knife at it. / Three times he does this, then when it is the fourth time he / cuts with his knife the red cedar bark and as soon as / the red cedar bark is in two the supernatural power of the red cedar bark whistles. / Then One-Eater sits down and utters the cannibal cry. (25) Then he arises and goes again to sit among his friends, the Cedar Bark Boxes, / in the rear of the house. Then Mutilated-Fishtail and his / friends take apart the red cedar bark and give it to Yō'x̣ᵘyagwas / and Yō'x̣ᵘyagwas distributes the red cedar bark among the / Cedar Bark Boxes. Shamans and Little-Shaman (30) give them to those among whom it is distributed, and the next are the Seals. And as / soon as all of the Seals have received it, narrow strips of red cedar bark are just given / to the Sparrows. As soon as all / the Sparrows have received it Mutilated-Fishtail and his three friends / are asked to take eagle down and put it on the (35) Cedar Bark Boxes and the Seals and the Sparrows. / Then Squatter asks them for it. Immediately they go with the / eagle down and they all put eagle down on the Cedar Bark Boxes, then / next on the Seals and last on all the Sparrows. / As soon as they have finished they sit down, Mutilated-Fishtail and his / (40) friends. Now none of the Sparrows knows that secretly / batons have been distributed among the Cedar Bark Boxes / and the Seals and the Head Sparrows.
97 Then speaks / Squatter and says, not speaking loud when he (1) is

speaking, "Come now Invincible-(?)[1] (Wāwanag̣adzōᵋ), according to your privilege, / and tell our world about our friends here, / that they have been crowned in the house with the red cedar bark of our maker of the winter ceremonial, the supernatural power," / said he. Then Invincible arose from the place where he was sitting. (5) He spoke and said, "Indeed, true is your word, / Squatter, now I will go and show my mouth and tell our world, / for it is not a new order that we are following according to these orders, / the orders of the supernatural power," said he. Then he started and went / around the fire in the middle of the house. He went out of the door. (10) He spoke aloud and said, "I have come / to tell you, World, that our friends have been crowned in the house. Now / keep still this night, for now has come to these Kwakiutl / the winter dance maker, the supernatural power, wa, wa. That is what I say, World," said he, and / Invincible came into the house, he who has the name "He whose office it is to tell / (15) our World, the Head Shaman," and he went and sat down in his seat. He / never spoke, for it is said that this was the way it was done by the / Myth people at Crooked-Beach. Then spoke Place-of-Eating-Burnt-Stones (Yō'x̣ᵘyagwas) and / said, "Now you have done according to your privilege, Invincible, which / is not recently invented. Now I do think of the one who has not (20) come into this house of the supernatural power. Now come, / friend Calling-Mouth (ʟē'lᴇxstāła), and your friend Going-to-Rear-End-of-House (Lā'xʟ̣alil), and your / friend Sand-Eyes (Ē'g·istōlis), and your friend Running-on-Log (Dzᴇ'lx̣ŭlᵋᴇnd); / go and call our great friend Adviser, that he / may come, the great head shaman who looks after the batons, who handles what (25) we come for into this house of the maker of the winter ceremonial, the supernatural power," / said he. Going-to-Rear-End-of-House, who belongs to the numaym / Lā'ălax·sᵋᴇndayo, and Calling-Mouth, who belongs to the numaym / Maă'mtag·ila, and Sand-Eyes, who belongs to the numaym / Maămtag·ila, and Running-on-Log who belongs to the numaym (30) Real-Kwakiutl of the Gwē'tᴇla, arose and also Invincible, who / belongs to the numaym ᴇ'lgŭnwēᵋ. Immediately / arose from their seats Calling-Mouth and Going-to-Rear-End-of-House, and / Sand-Eyes, and Running-on-Log, and they came and walked around the right hand side of the fire in the middle of the house, / and they came and stood at the right hand side of Squatter. (35) Then four round rattles were taken and one was given / to each. Now Calling-Mouth was holding a round / rattle and he spoke and said, "True is your

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[1] Perhaps rather from *wa-* a fluid runs.

word, / friend Place-of-eating-Burnt-Stones, true, true is your word,
for not new is / everything we are doing. For you have named me
and my (40) friends here that we should go and call the great head
shaman who looks after the batons. / Now we shall go to him.
Indeed, it is our / office to do so," said he, and at the same time
they rattled with their / rattles, and at the same time they sang
98 their sacred songs. Then (1) they went one behind the other as
they continued going around the fire in the middle of the house,
and they went / out of the door, and it was not very long before
they came back, / still singing their sacred songs as they came into
the door. / As soon as they came in they stood in a row inside the
door, and they (5) stopped singing their sacred songs. Now spoke
Calling-Mouth / and said, "We have come, shamans, we and our
friends here, / and we never do not obtain what we want. Now /
be ready, he is coming, our great head shaman who looks after the
batons, / this Adviser," said he, as Adviser began to sing his sacred
song (10) in front of the house. As he came into the door singing
his / sacred song, he turned around in the door of the house, / his
face was blackened, and he also had around his neck a broad, flat
red cedar bark. / He had no head ring of red cedar bark. There
was much / eagle down on him. He arrived at the rear of the house
where (15) he turned around and he aimed with his rattle at the
Cedar-Bark-Boxes, / and then all were beating time together, those
who were sitting / in the rear of the house. However, when they
had been beating time for a long time, / Adviser lifted his rattle
and he said, "Lift up!" / and immediately they all stopped beating
time together, all the men. (20) Then Adviser aimed again with
his rattle and again / all the men beat time and Adviser also did the
same / as he had first done when he lifted his rattle, / as he ordered
them to stop beating time, all the men. Then / Adviser aimed again
with his rattle and again they beat time, (25) all the men. Now
all the men sang their sacred songs, / and the women sang their
sacred songs. Then also became excited / the Fool Dancers and the
Bears. Now Adviser lifted his rattle / and immediately all the men
stopped beating time. / Then Adviser aimed again with his rattle
and again (30) all the men beat time. Now all the / Cedar-Bark-Boxes
became excited and all the Seals. / Now the work of Adviser
was finished, as I / am talking about the first Adviser, the uncle of
the last Adviser. / All these (offices) which I have named in this
my writing, could not be (35) given by the father to his daughter,
and when / the children of these eighteen who work in the assembly,
are all girls, / then they just take a son of the younger brother
who takes the place. / That is the end of this. /

Sparrows. /

(40) These are referred to by the first Indians as Sparrows, / who are between the Eaters-of-the-Ground (Hă'mshămts!ᴇs) and Healing-Dance (Ha'yalik·îlał), and Real-Healing-Dance (Ha'yaliḳ·îlāᵋlᴇm), / and Teazer (Me'ʟa), and Speaker-Dance (Hăyā'q!ᴇntā'lał), and Chieftainess-Dance (Aō'malal), and (1) Weather-Dance (ᵋnᴇᵋnā'lalał), and Salmon-Dance (Hămē'yalał), and Treasure (ʟ̣ō'gwala), and War-Dance (Tō'x̣ᵋwid), / and Fool-all-around (Nō'łᴇmēᵋsta), and Killer-Whale-Dance (Hămā'xᴇlał), and Eagle-Down-Dance (Qō'sᴇlał), and / Obtaining-Everything-Dance (Ăwī'loʟᴇlał); for once when the novice is caught for the first time, / then the novice stays there until he finishes purifying himself four times, (5) (namely) every fourth day, and four times they purify themselves, / (namely) every sixth day, and four times they purify themselves, (namely) every eighth / day. Then they are taken up Knight's Inlet. That is where / are taken off all the arm rings of red cedar bark of the novice and the / foot rings of red cedar bark of the novice, and the red cedar bark ornaments, and the bone (10) drinking tube, and the copper wire scratcher are taken off and they hide them / under the red cedar bark rock place at the foot of the mountain, a dry place. And as / soon as the Kwakiutl have again a winter ceremonial the following winter, / then they are all just Sparrows, and that is when the Seals turn into Sparrows, / and also the Cedar Bark Boxes turn into Sparrows, (15) that is the cannibals who have whistles. But the Eaters-of-the-Ground are / among the Seals, they belong to the first Kwakiutl. / They have no whistles. They do not belong to the first / Kwakiutl, the cannibal dancers with whistles, for they were obtained in marriage by the first / Kwakiutl from the Rivers Inlet tribe, and from the Bella Bella, and now (20) they are scattered among the tribes. As soon as these Kwakiutl have a winter dance, / then the cannibal dancers with whistles have the group name Cedar Bark Boxes, / for this belongs to the Rivers Inlet tribe and the Bella Bella, / the box of cedar bark in which they keep hemlock bark cakes, and they hold much / hemlock bark. Therefore the group name of the cannibal dancers with whistles is thus, (25) for they pretend that they are never satiated. That is the end of this. / 99

Head Sparrows of the Four Kwakiutl Tribes. /

Now about Place-of-Eating-Songs (Q!ᴇmtq!adas), the Head Sparrow who belongs to the / numaym G·ē'xsᴇm of the Gwē'tᴇla, and Daring (Nē'natsa), the / Head Sparrow, who belongs to the numaym Lā'ălax·sᵋᴇndayo. They are the two (30) Head Sparrows of the Gwē'tᴇla in the beginning at the meeting for the winter ceremonial of all the / Myth people at Qā'lo̱gwis. It is said that it was the work of K!wē'k!waxā'wēᵋ, / who made Head Sparrow the first Place-of-Eating-Songs and his friend, / Daring. K!wē'k!waxā'wēᵋ gave a short song / to be the song of Place-of-Eating-Songs, the words of which are these:

> (35) Make a noise for me, ya hayä', ya hayaa, ya / hayaa,
> yä yâ hâ. /

These are all the words of the song of Place-of-Eating-Songs, for
as soon as / the song of Place-of-Eating-Songs is ended he falls on
his back, raising his hands and / trembling with the hands, and his
feet are also raised, and his head is also raised, (40) and only
100 the back lies on the floor. He says while he is (1) in this way on the
floor: Hayai', hayai', hayai', hayai'. Then he tries to excite / the
grizzly bears when he is on the floor. He pretends to be the rectum
of the grizzly bear / as he is on the floor in this way, and therefore
those who have the grizzly bear for their dance / slap Place-of-
Eating-Songs on the shoulder. Then (5) he arises after this. Now
this is ended. /

It is said that K!wē'k!waxā'wēᵋ also gave a song to the / first one who had the name Daring, who has two names, also / Woman-alive-in-Canoe (Q!wē'q!ŭlxsā'la̱ga), and his true name is Q!wē'q!ŭlxsā'la̱ga. / These are the words of his song;

> (10) 1. This is not a death bringer, this is not a death bringer, the means of throwing all of our / great friends. Wä haai' yaa haai' yaa ya, haai' ya haai' ya a. /
> 2. Only your eyes were hurt by oil, only your eyes were hurt by oil thrown by / our great friend. Wä haai' yaa. /

These are the names of the Head Sparrows, and all the (15) different tribes do in this way as is done by the Kwakiutl / in the winter ceremonial. This is the end. /

And also the Q!ō'moyâᵋyē, they also have / two Head Sparrows, and this is the head Sparrow, All-Excrement (Mᴇnax·sä), / who belongs to the numaym Yaai'x·agᴇmēᵋ and (20) Walking-from-End-to-End (Qā'qᴇsbᴇndā'la), who belongs to the numaym Hā'ᴇnaʟ̣ēnâ. / There are also two Head Sparrows of the Great-Kwakiutl, and / their head Sparrow is Burning (X·ī'x·ᴇqāla), who belongs to the numaym G·ī'g·îlgam / and also Sound-of-Wedging (ʟᴇ'mk·!āla). And there are also two Head Sparrows of the / Q!ō'mk·!ut!ᴇs, and he is the Head Sparrow Walking-behind-Village (Ā'ʟanodāla) and also (25) Given-Dishes (K·a'nᴇwēsōᵋ). And these are of the true Sparrows who are named / Head Sparrows. This begins with the Myth people, when they / met in the winter ceremonial at Qā'lo̤gwis. The position of Head Sparrow is never given to / a daughter of the Head Sparrow, even if she is the eldest / of the children; but then it goes to his younger brother, for he is a man. (30) When the eldest one is a boy, then he becomes Head Sparrow. / It is not a privilege that is given in marriage to the husband of the daughter of a / Head Sparrow, for it is not given over to another man. / That is the end. /

Made-to-be-Sparrows or Those-with-Head-Rings-Tied-on. /

(35) I have talked to you about those who are to be sparrows. It seems to me / that you do not understand the way of my words about them. /

It is this, when the supernatural power of the winter ceremonial, that is the whistle, comes / being blown by the young men at the rear of the winter ceremonial giver's house; when / first the Kwakiutl begin the winter ceremonial, then someone goes for all (40) the men and women and all go into the house where / the supernatural power is sounding. As soon as they are all inside, (1) the 101 speaker of the winter ceremonial giver's house speaks. He says, / "Welcome, tribe, welcome to this speech of the supernatural power. / Now we shall discover which one is obtained by the supernatural power by its coming, (from) among / the children of this our chief," says he. Then all come and stand on the floor, (5) those who are going to disappear, at the left hand side in the rear of the winter ceremonial giver's house. / That is where I was standing, at the end towards the door. Now / all had their hair hanging over their faces, namely those who were going to disappear. Then spoke the / speaker of the winter ceremonial giver's house. He said, "Now go on and look at those / obtained by the supernatural power by its coming, these children of our chief," (10) said he. "Now come, Yä'qawid, and you, Raised-over-All (Wē'xᵋwŭqâ'g̣ămēᵋ) and / take hold of Food-Owner (Hă'mdzid). (I was referred to, for I stood at / the end of those who were to disappear.) Then the two friends came, Yä'qawid / and Raised-over-All. The name of Yä'qawid is Song-Eater (Q!ᴇ'mtq!adas); / and Raised-over-All has the name Daring (Nē'natsa) after they have had (15) the assembly. They really all have their winter cere-

monial names, / the men and the women and the children, for he / is the one about whom I am talking, ʟ!ā′qosdē′sᴇlas, for he was the first one who gave the winter ceremonial. / Therefore all the men had their secular names / that night. Now Yä′qawid stood on my (20) right hand side in the house and Raised-over-All stood on my left hand side in the house. / Then Yä′qawid spoke and said, "Now, look / at us, you tribe, that we may try against the / supernatural power, for we say that there is nothing that can overcome me and my friend here, / for we will prevent that this Hă′mdzid is obtained by the (25) supernatural power," said he and he embraced me. Then also / Raised-over-All embraced me from the other side. Then they told / the one who takes care of the batons to beat fast time on the boards. Then they / all together cried out. But now all those who had disappeared went back / behind the curtain in the house. Then those who took care of the batons beat fast time (30) and they all together cried out. Now they pretended that I had been taken away by / Yä′qawid and Raised-over-All from the supernatural power and I was / thrown about going around the fire in the middle of the house. / As soon as they came to the place from which they had started they stood still and now / I ceased being embraced by them. I was told to stand still on the floor. (35) Then spoke Yä′qawid and said, "O, tribe, / now we have taken back this our friend from the supernatural power, which / took away the children of our chief. Now give me red cedar bark, / ʟ!ā′qosdē′sᴇlas, to tie around the head of this Hă′mdzid, / said he. Then red cedar bark was taken and they came and gave it to (40) Yä′qawid. He took the red cedar bark and made it into a head-ring. / As soon as his work was finished he spoke and said, "Now / look at it, tribe! Now I will tie this red cedar bark around the head of / Hămdzid, for it is really put around the head of the
102 one who is to be a sparrow. (1) Now you will call him Those-Floating-across-on-Water (G̣ayî′mg·îltala) after this. Now you will not fear / this one when he goes and sees what is in your boxes, for / the supernatural power of Healing-Woman is in him, (25) said he. This is the / reason why Hă′mdzid had the ring of red cedar bark tied around his head, because they pretended that he had been taken by the (5) supernatural power which had taken away those who had disappeared. /

This is referred to by the first Indians as Made-to-be-a-Sparrow, when they do this way. / Two are the means of naming it, also The-One-with-the-Head-Ring-Tied-on. That is all / after this. /

Head Sparrow and The-One-Turned-into-a-Sparrow./

(10) When a man has for his dance the Fool Dance in the / winter ceremonial, he is taken by his relatives when they give a winter ceremonial, that he may have / the dance of the grizzly bear. Again he is taken by another one of his relatives / when he gives a winter ceremonial and he has the dance of the Thunderbird. Again he / is taken by another one of his relatives when he gives a winter ceremonial and he has the (15) War-Dance and other kinds of dances, those that are among the seal society. /

As soon as he gets tired of it, he just always lies on his back all the time in the / winter ceremonial giver's house. Then he tells his parents that he / wishes to turn into a sparrow[1].

Immediately his parents / cleared the floor of their house and called in all the seals and (20) all the sparrows and the sparrow women. Now / the one who turned into a sparrow did not walk among his friends, the seals, as they / came in to the house. As soon as they were all inside, the father of the / one who turned into a sparrow spoke and said, "This is the reason why I have invited you, / friends, that you all may know these words of Becoming-Reckless (Nō′ɫᵋid). (25) Now he says he will turn into a sparrow," said he. Immediately / Song-Eater (Q!ᴇ′mtq!adas) and his friend Daring (Nē′natsa) arose from the place where they were sitting. / They were the head sparrows of the Koskimo. Then Song-Eater spoke / and said, "Let him come and say that he will turn into a sparrow / that we may try him, for he may be just joking," said he. (30) Then Becoming-Reckless came and stood between Song-Eater and his friend / Daring. Now the face of Becoming-Reckless was not blackened, for he / had ceased to be one of the seals. Then Song-Eater stared at / his nose and he did not speak. Then Becoming-Reckless also / looked at him; and then Becoming-Reckless spoke. He said, (35) "Why am I so strongly looked at by you?" not laughing at all; / and Becoming-Reckless was not speaking loud when he said his words to Song-Eater. / Then Song-Eater said to him, "That is what is being looked at by me, / this different kind of a thing that is sticking in the middle of your face," said he as he pointed / with his first finger at the nose of Becoming-Reckless. Then (40) Becoming-Reckless sat down and pretended to cry. Then Daring forbade Song-Eater / to be exceedingly cruel to him. "Else he would not be true / to us," said he, as he asked

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[1] The following is the description of a specific case.

103 Song-Eater to go and stand (1) near the door of the house. As soon as Song-Eater / was standing at the door he said, "O shamans, now you all / look at my friend Daring. He wishes to be liked by / Becoming-Reckless," said he. Then Daring spoke and said (5) "Truly, I am liked by this Becoming-Reckless, for I did not treat him badly / in regard to that thing to which he refers, as the one we are not to touch," said he. Then Becoming-Reckless arose / and smiled a little. He was grateful for the words of / Daring. Then Daring turned his face to Becoming-Reckless. He / spoke and said to him, "My dear, turn your face to me (10) that I may see where you have been hurt by the bad thing / done to you by Song-Eater," said he to him. Then Becoming-Reckless turned his face / to Daring and Daring asked Becoming-Reckless to look upward / to the roof of the house. Then Song-Eater came quietly / as he was coming towards the place where Becoming-Reckless was standing. Now Becoming-Reckless closed his eyes (15) and Daring was just standing still, as he stood there looking into / his nose. As soon as Song-Eater arrived at the place where he was standing, / he stood behind Becoming-Reckless. Then he put down his sparrow cane / and he pressed both his hands on the nose of / Becoming-Reckless and he pulled down the back of his head towards his chest. Then (20) Song-Eater said, "Now you wish to turn into a sparrow, friend, / and we do not wish you to walk among us when you have / such a big thing in the middle of your face, friend, and therefore I have done this to you, / to dissolve the middle of your face, friend," said he, as / Becoming-Reckless walked around the fire in the middle of the house. Then Song-Eater (25) continued to do the same, pressing both his hands on his nose. / As soon as they came to the place from which they had started, near the door, / Becoming-Reckless was excited. Then Song-Eater let go of his nose and / said to Becoming-Reckless, "Oh, oh, Becoming-Reckless, what is the matter with you? O, Becoming-Reckless, / now your name is changed. You have not the name Becoming-Reckless; this is your name, (30) Always-Performing-Winter-Ceremonial (Ts!äqalalis). It has never been done in this way as you have been doing," said he to him. / Now stood still Always-Performing-Winter-Ceremonial, for now he had the sparrow name / Always-Performing-Winter-Ceremonial. Now he had turned into a sparrow after this. Now he went among the / head sparrows of the Koskimo after this. /

The Cannibal Pole. /

(35) It is four days before the time when they are going to surround / the cannibal who has disappeared, the one who had been obtained by marriage from the Rivers Inlet tribe / and the Bella Bella, for there were no whistles of the Eaters-of-the-Ground of the / ancestors of all the Kwakiutl speaking tribes, in the way in which cannibals / have whistles now. They had cannibal head-masks and a cannibal pole and also (40) different were their decorations of red cedar bark, and his arm rings of red cedar bark / and his anklets and his bearskin for dancing and his (1) dancing apron; 104
all these came from the Rivers Inlet tribe / and the Bella Bella. The Eater-of-the-Ground was different, / for just some of them had neck rings of flat red cedar bark / and the head rings also were in this way. There were many (5) Eaters-of-the-Ground who had neck rings entirely of hemlock and also head rings / and arm rings and anklets, as they were dancing. / They had no dancing aprons. As soon as they finished dancing / they put on the flat neck ring of red cedar bark and the head ring of flat cedar / bark. /

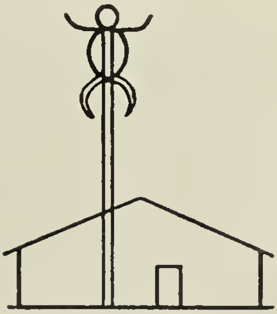
(10) Now I will talk about the one that was first brought from the Rivers Inlet tribe; / the cannibal who owned a cannibal pole which belonged to the late Â'wadē. Now / Â'wadē had disappeared and after four days was the time for surrounding him. / Then the cannibals of the Rivers Inlet tribe all went into the "emptied house," / the one called by the Kwakiutl speaking tribes "the winter ceremonial giver's house." (15) Other people call it "the house of happiness." When / all the cannibals were inside, the oldest one of the cannibals spoke / and said, "Welcome, friends, in this / winter-ceremonial-house of the winter-ceremonial-maker. This is the saying of / Cannibal-at-the-North-End-of-the-World to our distant grandfathers (20) about the reason why we came into this winter ceremonial house, you winter dancers. / I mean this, we have been told by Cannibal-at-the-North-End-of-the-World to go / into the woods to look for a smooth cedar tree for the cannibal pole of the novice / cannibal which is seven fathoms long / and five spans around is the thickness of the (25) cannibal pole. I mean this, go now and let be called / four cannibals of the Kwakiutl to come and sit among us," / said he. Immediately one man whose name was / Laughing-Woman (Dā'łtsᴇlā̧ga) went through the rear door of the winter ceremonial house and / secretly he called Heaping-Full- (of-Property)- in-the-World (ʟ!ā'x·ᴇlag·îlis) and Only-One-Eater-in-the-World (ᶓnax·nᴇwē'sᴇlag·îlis) and (30)

Deserted-among-a-crowd (Bō'bag̣âᵋlayō) and Being-Suspended-from-his-Body (Hō'x̣witasōᵋ). It was not long before they came / through the rear door of the winter ceremonial house and / sat down in the rear of the house. Immediately High-in-the-Middle-in-the-House (Ai'k·!oᵋyō'liɫ) spoke / and said, "Now you have come, friends; you have come among / us to see what we are doing, we (35) Rivers Inlet tribe, when we try to get the cannibal pole to come out of the woods / at the same time when the novice cannibal is surrounded, for this is most difficult to go / into the woods searching for a smooth cedar, the supernatural one. Therefore I / wish that you should come, friends, that you may / observe all we are doing when we find it. If you (40) should make a mistake in what is seen by you, what we do in our way, then your / life will be made short by the supernatural power of the cannibal pole," said he. / Now never replied the four cannibals of the /
105 Kwakiutl for not one of them owned a cannibal pole. (1) Then High-in-the-Middle-in-the-House asked all his cannibals and the four / cannibals of the Kwakiutl to go all through the rear door / of the winter ceremonial house and to go into the woods. / Generally they find at once a smooth cedar. As soon as (5) they found it they all sat down on the ground. Now only High-in-the-Middle-in-the-House / was standing up on the ground. Then he spoke again and said, "O friends, / now we have good luck, for we have found at once this supernatural one, / this winter ceremonial pole. Now I shall pray to him, friends," / said he. Then he said, "Now we have come, Healing-Woman, you (10) Long-Life-Maker, you winter ceremonial pole. We engage you that you may be put into the house, your winter ceremonial body / into the winter ceremonial house of our friend Going-to-the-End-in-the-House (Laxʟ̣ā'lil), who is giving the winter ceremonial. / And now our great friend Cannibal (Tā'nis) has disappeared. Now you / will be the cannibal pole of his great supernatural power. I mean this, you will just / protect us, friend," said he. Then one of the (15) cannibals of the Rivers Inlet tribe took an axe and stood at the foot of the / cedar tree. Then he turned around holding the axe and he pretended to chop the / cedar tree. Four times he turned around then he chopped it and / uttered the cannibal cry. He had not been chopping long before the cedar fell. / Now the cannibals changed off in chopping off (20) the sap wood of the cedar and the bark. As soon as / this was done all the cannibals carried it and went to hide it. / As soon as this was done they went home into the winter ceremonial giver's house. / Now they came through the rear door of the house. As soon as / four days had passed the

Kwakiutl had their bringing back ceremony of the novices at night. (25) At that time the cannibals carried the cannibal pole out of the woods and / put it down not far from the rear of the winter ceremonial giver's / house. As soon as the bringing back ceremony was over, all the sparrows went out. / At that time the cannibals took the cannibal pole / and laid it down in the left hand corner (outside) of the house and covered it over with (30) mats, so that it could not be seen. The top of the cannibal pole is to go in first. / As soon as daylight came in the morning all / the Head Sparrows arose early and went and knocked at the doors / of the houses waking up the real sparrows, and the sparrows / and the sparrow women and the sparrow children so that all (35) should go into the winter ceremonial giver's house. Four times went about / the Head Sparrows and all came in. Then / a man of the Rivers Inlet tribe spoke and said, /

"Now you have all come in, friends, into this house which has a name / that is different, for now it has the name "emptied house" and now it is (40) no longer called winter ceremonial giver's house. I mean this, take care, / all you friends, for we are going to surround the cannibal who / often causes to die those who disobey the words of Cannibal-at-the-North-End-of-the-World / in regard to the manner of surrounding (the novice). I mean this; now just / take care, friends," said he. /

(1) Now went out of the house all the head sparrows and the / 106
real sparrows and the sparrow women and the sparrow children after / the dance owners, for they are the leaders of those who surround the cannibal. / There is not one of the Cedar-Bark-Boxes, I mean the cannibals, (5) for they are the ones who put up the cannibal pole. As soon as / all the sparrows had gone out of the "emptied house," the door was barred / and then all the cannibals took hold of the cannibal pole and / put up the thin end and pushed it through the opening / at the left hand side of the inside of the door of the house. Then (10) one of the cannibals of the Rivers Inlet tribe took hemlock and / tied it together with narrow split cedar bark. Now / the hemlock represented a man as it was hung up on top of the cannibal pole in this manner. As / soon as this was done the cannibal went up to the roof of the house, / carrying the man made of hemlock and tied it to the top of the (15) cannibal pole. As soon as this was finished the cannibal sat



down on the roof / near to the man made of hemlock that had been tied on, / then he said praying to it, /

"Oh, great, real, supernatural one, now your dress has all been put on you, / Long-Life-Maker. Now you will help each other, your cannibal pole (20) and Cannibal-at-the-North-End-of-the-World who is sitting on top here. / Now you will protect our great friend here when the cannibal comes in, that / nothing evil may happen when he comes into the 'emptied house'," said he. /

Now he told the cannibals to go ahead and to push up the cannibal pole so that / it should stand up. Immediately the cannibals pushed it up (25) and now the cannibal pole stood up straight. Now it was ready when / the new cannibal should come in. Then also all the cannibals were ready / to get excited when meeting the new cannibal when he would come to the beach in front of the / "emptied house." As soon as those came who had surrounded the cannibal / on the beach in front of the "emptied house," then all the cannibals of the (30) Rivers Inlet tribe and the cannibals of the Kwakiutl became excited inside the "emptied house", / and they all went out of the house to meet the new / cannibal. As soon as the cannibal arrived the song leaders / sang the new song of the new cannibal and / all the cannibals of the Rivers Inlet tribe and the cannibals of the (35) Kwakiutl danced. This is called "meeting in a dance the cannibal who has been surrounded." / As soon as they finished singing, the cannibals went first / into the "emptied house" and then the new cannibal ran up / the beach and went into each house of the Kwakiutl. / At that time those who surrounded the cannibal said, while they were beating time (40) on the time-beating boards, /

Oh, it is great, you will make poor everybody by your supernatural power. Woai', woai'. /

As soon as they had said this four times they all walked up /
107 the beach and went into the "emptied house" and (1) sat down in the rear of the house, but then all the cannibals / went into the sacred room. As soon as all the sparrows were seated, / the new cannibal came in. Immediately / the song leaders sang his new song that had been made. Then (5) the new cannibal danced and at that time came / the cannibals also dancing. As soon as they had finished dancing with four / new songs, he went into the sacred room with the / cannibals. Now you know everything from the place where I / stopped now. This is the talk about the new cannibal (10) when he does not carry a corpse in his arms. When he carries a corpse in his arms / the ways are hardly different. This is all known by you, / for a long time ago I wrote talking about it. Now it is / ended. /

Notice Left by a Novice. /

(15) When the cannibal had disappeared at night, when the winter dancers gave a feast / among the early people, then he really went into the woods. / As soon as a man was told that he was going to disappear from the feast / that night, the man who was going to disappear took a / receptacle of eagle down filled with down of the eagle and he hid it on the ground (20) behind the feasting house. As soon as he had done so / he entered the feasting house when all the sparrows / and the dance owners were going in. Immediately the one who was going to disappear sat down and / immediately the real sparrows went to the place where he was seated and they tormented / the one who was going to disappear. Now the one who was going to disappear became angry and he ran around (25) the fire in the middle of the feasting house. At that time / he was surrounded by all the sparrows, then he disappeared / after that. As soon as he went behind the feasting house / he took the eagle down and squeezed it in his hand as he was going into the woods / and then caught some of the eagle down on all the bushes (30) as he was going into the woods. When he nearly arrived at a / sheltering cedar which was known to him he hid the down on the ground. / Then he went to the cedar tree and sat down under it. Now / he slept there. When day came in the morning two / cannibals went into the woods behind the feasting house, looking for the (35) place where the one who had disappeared had gone, for no cannibal and his / fellow cannibals wish that the cannibal dancers become too many and, / therefore, they try to find the one who has disappeared, whether he is sitting / in his bedroom, or whether he really went into the woods. When they found / the eagle down caught on the bushes on the way which the one walked (40) who had disappeared, for he did not walk on the trail, then the two cannibals / walked following the eagle down attached to the bushes. / When they arrived where the eagle down on the bushes was at an end, (1) one of the cannibals 108 took his whistle / and blew it. Then the one who had disappeared, for that is the name of the / one who disappears, took his whistle and he also blew it. / When the two cannibals heard the sound of the whistle (5) they walked towards the place where it sounded, and as soon as the two cannibals / found the one who had disappeared, they asked the one who had disappeared to follow them and they / led him to the house in which all the cannibals who had disappeared lived, / way back in the woods. As soon as they arrived there, one of the cannibals spoke / and advised the one who had

disappeared not to go and see his (10) house and his parents until the time when they would surround him. / "In case you should be seen walking about behind the village in the night / you will die," said they to him. Now the cannibals left him after this. / Sometimes it was red cedar bark that was hung up by the one who disappeared / when there was no eagle down on the bushes to give notice in regard to (15) the way he had gone when he disappeared in the night, for it was always / night when the cannibal disappeared. That is the end. /

Dress of Ghost Dancer. /

The reason why I write this is that it may be seen by you how / the ghost dancer is dressed when she is first surrounded, for all her dressing is hemlock. (20) On it hang four skulls of / men and also four thigh bones of men. / Of hemlock is her head ring and on the forehead sits / a split skull of a man. At the back of the head is also / the split skull of a man. Of hemlock are her arm rings (25) and her anklets. As soon as she is taken into the winter ceremonial giver's / house the song leaders sing for her and / the ghost dancer is stooping down while she is dancing, stretching out one hand at a time with the palm downward / and going to the rear of the house. Then all the cannibals get excited / and they dance around the ghost dancer. Now the cannibals (30) pretend that they are greedy for the bones of the man that hang from the / hemlock dressing of the ghost dancer. When the ghost dancer has danced / with the four songs she goes into the sacred room, / and when she goes into the sacred room all is taken off, / her hemlock dressing and the skulls of the dead men and the (35) thigh bones of the dead men, and they go secretly / and throw the skulls and thigh bones of the / men into the sea. Then the hemlock branches are secretly burned / in the fire of the house. The reason why / the skulls and the thigh bones of the (40) men are thrown into the sea is that the perspiration of the ghost dancer / that sticks on the
109 bones of the dead men may come off. (1) If they do not throw the bones into the sea / the ghost dancer herself would be bewitched and would die quickly. When / night comes, four inviting men go into all the houses of the dance owners that all the (5) sparrows and all the sparrow women may come to the winter ceremonial giver's / house. Then the speaker of the four / inviting men says, "We will bring back to her senses Ghost-Face-Woman," / says he and the three others say after him, "You will go in while it is still light, / shamans." When the four inviting men have

gone four times (10) into all the houses, all the dance owners and / all the sparrows go in; and so the cannibals, when they are all / excited. Therefore they stay with the ghost dancer in the sacred room. / Now the song leaders sing, first one of the songs of the ghost dancer / that is written on p. 483[1], with fast beating which has three verses (15) of words. Then the gost dancer comes dancing out of the room wearing a head band / with a made (carved) skull in front and behind, — a head band of red cedar bark as written on / p. 497[1] and figure 146.[1] She has around her neck and hanging from it, four / carved, made skulls of yellow cedar, figure 147[1], and four times / twisted red cedar bark are the rings on both arms and feet. (20) As soon as the fast beating for her song is ended, / the song leaders sing a song with slow beating. Then the ghost dancer dances and / the cannibals come and all dance at the side of the ghost dancer. Now / stops the one sound of the large-mouthed whistle of the ghost dancer / after this, for now she is quieted. Then they all go into the (25) sacred room with the cannibal dancers, for they also are all quieted. / One time she is dressed in hemlock when she is first / surrounded and suspended are real skulls of men / and bones. When night comes these are changed for / red cedar bark, and carved skulls of cedar wood hang from it. (30) Now also they show this once and then is put around her neck / a thin ring of red cedar bark and a thin head ring of red cedar bark. There are three kinds. / When she goes to a feast she wears around her neck the feasting neck ring / of red cedar bark, larger than her walking neck ring of red cedar bark. There are four kinds. / When she dances again, she has for her neck ring her feasting ring (35) of red cedar bark. It is all mixed red cedar bark that belongs to the / ghost dancer that has whistles, that comes from Bella Bella. /

The Spruce House. /

And this is the spruce house made by HëlagōlsEla,[2] the woman / shaman of the Nimkish that I recently sent to you (?) to California. (40) I am the one who pretends to be the woman. /

(1) The Shaman of the Ḷaō'gwaadEx^{u}. / 110

And this is the woman shaman of the Ḷaō' gwaadEx^{u}. That is the way / she is when an ō'sEmtsa, that which the Kwakiutl call novice. / And after the woman has been a novice when she wears hemlock, (5) then she wears two rings of red cedar bark. And stuck into the red cedar bark / are tail feathers of the crane and two / wings of ducks are tied to the end. That is like / a hat, for the shaman wears it on the head. / That way she is dressed when curing a patient. (10) She sucks. /

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[1] Report of the United States National Museum for 1895.

[2] See page 35.

Dresses of the Dancers. /

This is the cannibal of the Dzā'wadᴇēnoxᵘ the real one who cures, / for thus he goes to all the houses. /

This is the Nō'ntsēᵋstalał the real one who cures. (15) He throws about the fire of the house. /

Witchcraft. /

This is the sorcerer of the Nā'k!wax·daᵋxᵘ when he says that / a man shall die quickly. There are really four skulls, / and also there are four frogs on the picture.[1] /

(20) The War Dance. /

The ancestors of the seven numaym of the / Gwē'tᴇla lived at Crooked-Beach (Qā'log̣wis). Then gave a winter dance Hā'nis the son of Q!ō'mox̣ᵘsᵋāla, / head chief of the numaym Real-Kwakiutl. / Then the four children of Hā'nis disappeared; all (25) boys. Then those who had disappeared purified themselves. / The youngest of the four children of Hā'nis went every day / to rub his body with hemlock branches in a pond inland from Crooked-Beach / and he continued doing this every morning and evening. / As soon as he had finished rubbing his body with hemlock branches (30) he started and went far away. As soon as /evening came he came back and rubbed his body with hemlock branches. / As soon as this was done he went home to their secret house / in the woods. His three elder brothers never dared to ask / their youngest brother why he always went to purify himself in the woods. Then (35) the youngest brother did not talk to his elder brothers about what he was doing / in the woods. And so, nearly for one moon he did / so, the youngest one of the three brothers, when he stayed
111 away (1) during the day. Now he never came back to their secret house. / Then the elder brothers guessed that their youngest brother had something that was seen by him, / a different kind of thing. Therefore the elder brothers did not talk about it. /

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[1] These were photographs which have unfortunately completely faded out.

And so I will talk about the youngest brother who (5) had the name First-Warrior (K·!ē′sx·äᵋlis), about the reason why he stayed in the woods. Now he / started and left the secret house (where he lived) with his elder brothers, in the morning. / As soon as he arrived at the lake at which he always rubbed his body with / hemlock branches, he at once rubbed his body with hemlock branches. / When this was done he heard (10) a man who was holding a skull by the crown of the head, which is now imitated by the / warriors of the Indians when they first cut off the head of one captured in war. / As soon as they cut it off the warrior holds up the / head that has been cut off and says, "Hai hai hai hai haai′a." / That is called by the first warriors Blood-of-the-Ground (ᴇx·ᵋᴇ′lk!ŭs), the sound of holding the (15) severed head of a person. As soon as First-Warrior / heard it he walked towards the place from which the sound came. / He had not been walking long before he discovered a house, a house among / a patch of young trees on the ground. As soon as he came near the / door of the house he heard one man (20) inside the house saying, "War hē." Then there was the sound of many / men speaking at the same time, saying "War hē," and then / there was the sound of many men beating fast time. Now First-Warrior / started and stood outside the door of the house / while it was getting dark. Then he made up his mind to (25) enter the house of the Blood-of-the-Ground, for they were still beating time. / Then First-Warrior entered the house and sat down on the / right hand side inside the door. Now the Blood-of-the-Ground / men did not pay any attention to First-Warrior when he was sitting on the floor at the / place where he was sitting, for all the Blood-of-the-Ground men were looking up (30) at four men of the Blood-of-the-Ground who were suspended / in the rear of the house. As soon as they stopped beating time / the four men who were hanging up said at the same time, / "Hai hai hai hai haai′a." Then the speaker of the house arose / and spoke. He said, "Now tame these war dancers (35) so that they may be tamed," said he. Immediately the song leaders of the / Blood-of-the-Ground men sang these words of the song, /

1. War ha, war ha, war ha ha ha, war. I was hung / up by the warrior of the sky. /
2. War ha, war ha, war ha ha ha, war. I was hung up and moved (40) under the Milky Way of the sky. /

There were four songs, one each for the four men who were hanging. / As soon as the Blood-of-the-Ground men stopped

112 singing (1) they lowered the four men who were hanging. / When they came down to the floor of the house / all the Blood-of-the-Ground beat fast time. Then four / men of the Blood-of-the-Ground took each one a rope (5) that was passed through both thighs of the war dancers and also / two men held what was passed through the skin in the middle of / the shoulder blades on the back of the war dancers. Now the four / men held the ropes, and the skin of the war dancers tore. / Now the four war dancers took small knives (10) and stabbed with them among the hair of the forehead. As / soon as the blood ran down they rubbed the blood on the chest. / This is referred to by the Blood-of-the-Ground men as the killing by the / war dancers of those captured in war when they stab their own foreheads. / Thus the chests of the war dancers were covered with blood as they (15) cut off the heads of those captured in war, but it is the own blood of the war dancer. / Now the four war dancers carried each a tool-for-making-courage (?), a double headed serpent. / When all the skin was torn, the four war dancers / ran out of the door of the house and all the / four war dancers had head rings of hemlock branches and also (20) hemlock arm rings and anklets. As soon as all / the four war dancers had gone out of the house spoke the speaker / of the house and said, "Now, friends, now have been tamed / our friends, the war dancers. Welcome friend, First-Warrior, / come now and stand in the place where I am standing and try your (25) treasure, this great dance, the war dance. Now you / will all be war dancers, (you) and your elder brothers, you who have disappeared," said he. /

Immediately First-Warrior arose and stood by the side of the / speaker of the house. Then the speaker of the house / spoke and said, "Go on, friend, take off your blanket (30) and try to hang in the house," said he as he took four pieces of / rope. At the end of the rope was something like the head of a snake. / Then the speaker of the house measured one / span, beginning at the knees of First-Warrior, upward, / and he took one piece of rope with the head of a (35) snake at its end and put it in the place that had been measured. Then / the snake bit the skin of First-Warrior. He did also the same / on the other knee. When he had done this the snake bit / the middle of the shoulder blade and he also did the same / on the other side of the back of First-Warrior. As soon as this was done (40) they threw the four ropes over what was called by the speaker of the / house the Milky Way. Now he was hanging there, / First-Warrior. Then he kept on crying out, saying "Hai hai hai hai / haai'a." Now the Blood-of-the-Ground men began to
113 sing (1) and then First-Warrior was shaking himself, dancing as he

was in this position, / holding the tool-for-making-courage which is drawn on page 515, figure 168[1]. As soon as / they had sung all the four songs of the four war dancers / of the Blood-of-the-Ground, the speaker of the house let down (5) First-Warrior and when he stood on the floor / of the house the speaker of the house gave a knife to / First-Warrior and said, "Now go on and strike," said he. / Immediately First-Warrior stabbed with the knife his forehead / and when the blood was running down over the forehead of First-Warrior (10) he pressed his right hand on the blood which was running down his / forehead and he pressed it against his chest while he was always / crying out saying, "Hai, hai hai hai haai'a." Now four / men took hold of each of the ropes that were biting his back / and those also biting his knees, while two (15) men were standing in front of First-Warrior pulling / the rope and two men were standing / behind him pulling the rope that was biting the back of First-Warrior. / Then the speaker of the house said, "War, hē," / and the Blood-of-the-Ground men said all the same time "War, hē," (20) and then the four men pulled against one another the four / ropes and the four men tried to succeed in tearing / the skin of the war dancer. As soon as was torn / the skin of the war dancer First-Warrior stood up. Then spoke / the speaker of the house and said, "O friend, you have (25) done well. Now you all will be war dancers, you four with / your elder brothers, you who have disappeared. Now will go these your four / names (for you), and your elder brothers," said he. "Now the name of the / eldest one will be Striking-between-in-the-World (K·!ē'lak·a'-wig̑·îlis) and the next one will have the name / Head-War-Dancer (Hawī'nalalEm), and the middle one will have the name Head-one-who-always-Goes-to-War (Wī'nax·wī'nag·îm), (30) and the youngest one will have the name Always-Warring (Wī'nak·!îlEm). Now you will / carry these four tools-for-making-courage and these sixteen / pieces of rope to be the means of suspending you, and these four / knives as means of striking when you will draw blood from your foreheads," / said he as he gave the four tools-for-making-courage and the sixteen (35) pieces of rope and also the four knives to First-Warrior. / Then said the speaker of the house to First-Warrior, / "Now go, friend, go home to your house," said he. / First-Warrior came and started and went to his elder brothers. As soon as he arrived / at the house of his elder brothers he went in and immediately (40) he told his three elder brothers of the treasure, the war dance. "Now we / all shall be war dancers

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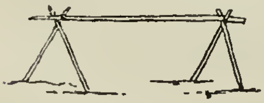
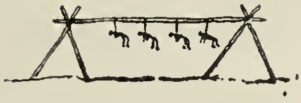
[1] Social Organization and Secret Societies of the Kwakiutl, United States National Museum, 1895.

and so I will teach you the / ways of the war dance," said First-Warrior and he / asked his three elder brothers to stand up. Imme-
114 diately (1) the three elder brothers stood up. He took four / pieces of rope and measured one span / from the knee of his eldest brother. Then / it bit with the end of the rope. He also did in the same way (5) on the other knee. It also bit with two pieces of rope / on each side of the back. As soon as he had done so he gave the tool-for-making-courage / to him, and as soon as he had done so to all his elder brothers, he / threw the four ropes of the eldest one upward over the beam / of the house. Then he hauled him up and now he was hanging there. (10) Then he did also in this way to his other elder brothers. As soon as / they were all hanging, the three elder brothers of First-Warrior, / he sat down and sang his song. Then shook themselves / the three elder brothers keeping time with the time beating of the song and they / continued to cry as the war dancer says, "Hai hai hai hai haai'a." (15) As soon as First-Warrior had sung the four songs, / he let down his eldest brother. As soon as / he stood on the floor he stabbed with his knife his forehead. When / the blood was running down the forehead, he pressed with his / right hand against his forehead and he pressed the blood down on (20) both sides of his chest. Then First-Warrior put down on the floor the ropes, / and the war dancer was standing on the floor while he let down the one next to / the eldest brother. He just repeated what / was done by his elder brother. Then First-Warrior also just / laid down the ropes on the floor and the war dancer also stood on the floor. (25) Then First-Warrior let down also his middle elder brother. / As soon as he stood on the floor he also did what was seen done by his elder brothers / while the rope was still biting him. / As soon as First-Warrior had finished taking off the pulling ropes of his / three elder brothers and when all the ropes were off, he said to his (30) elder brothers that there would be one man holding each one / of the pulling ropes of each of the war dancers / and they would pull the ropes against one another so that the skin would tear / "when they come to let you down from the place where you were hanging under the beam / of the house of our father," said he. /

(35) Now they took a rest for a while, and when evening came / First-Warrior told his three elder brothers that they would / go out of the woods and that they would put up something as a place from which they were to hang at the lower end ot the / village site at Crooked-Beach, in this way.



As soon as they had done so they went home to their / house in the woods when it was getting dark. (40) As soon as they had entered their house / they lay down on their beds and went to sleep. When it was nearly / daylight First-Warrior awakened his three elder brothers and when (1) they were all up First-Warrior 115 gave four pieces of / rope and one tool-for-making-courage and one knife / to each of his elder brothers to be carried when they started to go to the / beam, the place from which the war dancers were to hang, for that is its name, "a beam to hang up the (5) war dancers." As soon as they arrived there, First-Warrior at once / asked his eldest brother to take off his blanket entirely / and also his younger brothers. As soon as they were all naked / First-Warrior tried at the right time to have the ends of the / pulling ropes bite his three elder brothers so that he might haul them up quickly (10) as daylight was coming in the morning. As soon as were hanging / the three war dancers on the hanging beam of the war dancers, for that is / the name of the beam, that is in this way, then / First-Warrior let the ends of / two pulling ropes bite himself above (15) his knees and he gave two pieces of / rope to his eldest brother to let the ends bite / each side of the back of First-Warrior. Then he pulled himself up. / As soon as they were all hanging, they took turns in crying / "Hai hai hai hai haai'a." This was heard by the people of (20) Crooked-Beach and immediately Wrong-all-around-the-World (Ō'dzēᵋstalis), / the chief of the numaym Real-Kwakiutl of the Gwē'tᴇla was told, for / Wrong-all-around-the-World was the father of the four war dancers. Immediately / Wrong-all-around-the-World saw his four children. As soon as he arrived / there, First-Warrior spoke and said, "Now, father, (25) take care, for I got as a treasure this great dance, this war dance. / And also, if you come to get us with our tribe, / then untie us at once. As soon / as we are all standing on the ground, then one man (will) take hold of each of / the pulling ropes and pull them so that the rope may be tight. (30) Two will pull the two pulling ropes of the back / and two will pull the two pulling ropes / of the knees. As soon as we go into the house, / ask the sixteen men who handle the ropes to throw / the pulling ropes over the rafters at the right hand side of the (35) beam of our house and let them haul us up. / As soon as we are hanging in the house then we ourselves shall sing / our four songs," said he. "When we / finish singing our four songs, then the / sixteen men shall let us down. When (40) we stand on the floor of our house, then / four men take hold each of one of the four / pulling ropes of each war dancer. Then says / one of them, "War, hē," then at the same time our tribe will say,

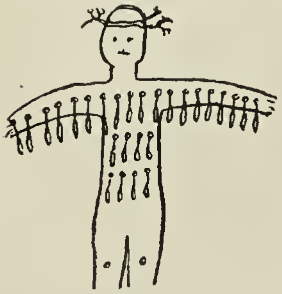


116 (1) "War, hē," and then we shall stab our foreheads. / As soon as we
press down the blood on / each side of our chests, then we shall
try to tear our skin that is bitten / by the ends of these pulling
ropes. All the (5) sixteen men who handle the ropes will pull
strongly. / As soon as all the skin is torn, we will go into / the
sacred room. That is all the advise I give you. Now, / father, ask
our tribe to come to get us," / said he. /

(10) Immediately Wrong-all-around-the-World came home to
his house / and when he had gone into his house he found that
the / whole tribe of the six numayms of the Gwē'tᴇla had come
in / with their women and their children. As soon as / Wrong-
all-around-the-World whose winter dance name is Squatting
(K!wā'k!waxsdala) (15) had come in he spoke and said, "Welcome,
friends, for you / have come by yourselves to this winter ceremonial
house. Now take care / on account of the treasure of my four
children, the war dancers. / I mean this, I shall now engage sixteen
clever / men to handle the pulling ropes of the four (20) war
dancers. Now stand up all of you, with the women, that we /
may go to get our friends," said he. Immediately all / the men
and the women went out of the house and / they went to the
lower end of Crooked-Beach to the place where were hanging the
four / war dancers. As soon as the men arrived and the women,
(25) Wrong-all-around-the-World asked four men each to / handle
the four pulling ropes of each / war dancer. Immediately there
were four men to handle (the ropes) / of each war dancer and they /
let them down. As soon as the four war dancers stood on the ground
(30) the four handlers of the pulling ropes took / each one rope
and pulled it. That was when / Wrong-all-around-the-World said,
"War, hē," and the whole tribe and / the women said, "War,
hē." But then the four war dancers / just continued to cry, saying
"Hai hai hai hai haai'a." Now (35) they arrived at the door of
the house and they waited for all to go first / into the house, all
the men and the women. As soon / as they were all inside, the
war dancers came in one at a time, / with the four men that handled
(the ropes). As soon as the / four war dancers were inside, the
sparrows beat fast time in the (40) rear of the house and the
four war dancers went four times / around the fire in the middle
of the house. Then they were hauled up / to the rafters on
the right hand side of the beam of the house, / at the right
hand side of the rear of the house. When they were all hanging
117 in the house, (1) Wrong-all-around-the-World asked four fool-
dancers to go and stand / each under one war dancer and to point
upward their lances / right under the war dancers; and if the pulling

ropes should break, / the war dancers would fall on the four lances of the fool-dancers. (5) It would be better that the war dancers should die thus, rather than / that Wrong-all-around-the-World should die of shame, if his children should fall down. As soon as / all the sixteen fool-dancers were standing under the four / war dancers, then the four war dancers themselves sang / the four songs. When they had finished singing, (10) the sixteen fool-dancers started and sat down in the / rear of the house. Immediately the four men who handled the / pulling ropes of each of the war dancers let down / the four war dancers. As soon as they were standing on the floor / the men who handled the pulling ropes pulled. Now the four (15) war dancers stabbed their foreheads with their knives. As soon as / the blood came running down from their foreheads they pressed on it with their right hands, / on the blood, and they came pressing down the blood on each side of their chests. / As soon as this was done they tried to break the pulling ropes / and then the skin tore and they ran into the (20) sacred room at the left hand side of the rear of the house. For a short time / First-Warrior lay down with his three elder brothers and took a rest. / Now Wrong-all-around-the-World asked his wife, Woman-from-whom-(Property)-is-Taken (Łā'lēp!ā'lasᴇmēg̣a), / to feed his four children, the war dancers. Immediately / Woman-from-whom-Property-is-Taken cooked dried salmon for her four children. (25) When they had eaten the dried salmon, she steamed / clover root and when it was done her children ate the clover root. / When they had done so First-Warrior sent his mother away out of the / sacred room and when Woman-from-whom-Property-is-Taken had gone out of the / sacred room, First-Warrior asked his three elder brothers to (30) split cedar wood so that it would be two / fingers wide, and one / short span long. When / enough thin cedar wood had been split they took their knives / and each of the four shaved the cedar sticks, (35) making paddles. When each had made twenty-four paddles / there were enough paddles for the bodies of the war dancers. / Then they took more split cedar wood and measured one / span in length and / each shaved it, making paddles. (40) Those newly made were a little larger than those first made. When they had / each made eight paddles, each of them had made enough. / Now when it was really evening they finished making paddles. / Then Wrong-all-around-the-World sent
four Head Sparrows to invite (1) all the dance owners and the 118
Sparrows and the Sparrow women / and the little Sparrows. There were four inviters, Head Sparrows. / As soon as they arrived at a house, they went in, to the / inside of the door way, and they stood

together and one of them said (5) as he called out all the names of the four / war dancers, he said, "Now we will quiet, friends, / Striking-between-in-the-World. Now we will quiet, friends, Head-War-Dancer. / Now we will quiet, shamans, Head-one-who-always-Goes-to-War. / Now we will quiet, shamans, Always-Warring," First-Warrior (10) he meant. As soon as they had named all the four war dancers, / the three who called with him said, "Friends, you will go quickly," / and the others said, "Be quick, shamans." Now / they went to the (other) houses and said the same thing. As soon as they had been to all the / houses they went back and entered the winter ceremonial giver's (15) house. They did not stay long before they went again into the houses / and they all together said, "We are walking again, shamans," as they were going / around inside the house. When they had again been to all the / houses they went back and entered the winter ceremonial giver's / house. They did not stay long before they went again to the houses (20) and they said together, "Trying to see a face," they said as they were going around / inside the house. As soon as they had been again to all the houses / they went back and went into the house of the winter ceremonial giver. When / they were inside, one of the inviters said, / "Now we are all inside, friends," said he. It was when first the (25) four men walked when First-Warrior immediately / took the body paddles of the war dancers and he put them down at the place where he was sitting. / Then he took a bone awl and long, thin / roots of the spruce tree and he came and put them down at the place where the body paddles of the / war dancers were. When they were all down on the floor First-Warrior asked (30) his eldest brother to come and sit down in front of him. When / he came and sat down, First-Warrior took the bone awl / and perforated his wrist. When / the awl had passed through, he pulled it out and / pushed through the end of the root through the (35) hole in the skin. Then he took one / of the paddles and tied it on so that it / hung down. He continued doing this, passing from the right side / to the wrist of the other hand. / When he had all the body paddles of the war dancer on, it was in this way. (40) When all the paddles were on, they all took their / tools-for-making-courage and went out of the sacred room and danced with their / four songs. They
119 did not put on their pulling (1) ropes. Now the four men who handled the ropes / stood near the four war dancers. / As soon as



the song leaders had sung the four / songs they went into the sacred room. Then they were quieted (5) after that. That is the end. /

This is the writing on what is drawn on page 513, figure 165[1]. /

The Assembly.[2] /

Now spoke Squatter (K!wā'k!waxsdāla), the Assembler and said, /

"Now come, (you) several friends, you have come into this (10) house which has changed on the ground, this house of the supernatural power, the house of / Healing-Woman (Ha'yałilag̣as). We have come to be assembled, friends, in this house which has a name, this / Time-of-Happiness (ai'x·ᵋaix·dᴇmēs), this place of wellbeing (ha'yałᴇyaas), the house, the receptacle of the winter ceremonial. / Now just take care, friends, take good care when / our great friends, the dance owners, come. I mean this, (15) come, friends, you who have the privilege of / inviting our great friends, the dance owners. Now come friend, / you Many-Round-Things (Thoughts)-on-Head (Q!ē'sg̣ᴇmxtō) and you Song-Eater (Q!ᴇ'mtq!adas) and you, / friend Greatest-Striker[3] (K·!ē'lak·awig·îlis) and you friend Defender (?) (K·ā'k·ali'k·!ēg·îlis)," said he. /

Immediately the four Head Shamans who had been named (20) stood up and they went and stood on the floor inside the door of the house and / Song-Eater spoke and said, /

"True is your word, friend Squatter, / we have the privilege of inviting our great friends. Now we will go," / said Song-Eater as he swang his round rattle and (25) sang his sacred song as he walked ahead of his friends / going around the fire in the middle of the house. As soon as they reached the / door of the house they went out and these are the words of the sacred song / of this Song-Eater: /

Wa ya, wa ya, ha ya, I will come and tame him with this
  my (30) means of healing, I the one who is a true shaman. /
Wa ya, wa ya, ha ya, I will come and I will pacify him with
  my / means of pacifying, I the one who is a true shaman. /

They had not been staying outside a long time before Song-Eater / and his three friends came back still singing the sacred song. (35) As soon as they came into the doorway of the assembly house / Song-Eater stopped singing his sacred song and they stood on the floor inside the doorway. / Then Song-Eater spoke and said, /

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[1] The Social Organization and Secret Societies of the Kwakiutl; United States National Museum, 1895.

[2] The people, except the dance owners are assembled in the house. Then the Assembler speaks.

[3] Striking-between-in-the-World. See p. 115.

120 (1) "We have come, friends. Now take care and be silent, / for our great friends are coming," said he as they / went to the left hand side of the house and sat down. Then / two fool-dancers came in and stood on each side of the (5) inside of the doorway. After them came in order the cannibal dancers / and sat down in the rear of the assembly house. / As soon as all were seated the grizzly bears came in in order / and sat down on each side of the cannibal dancers. Then came in / the thunderbird dancers and the Qō'los dancers and the war dancers and (10) sat down at the left hand side in the rear of the house. Then came / the fool-dancers and sat down at the right hand side in the rear of the house. / The two fool-dancers followed their friends, / those who had come in first. As soon as all were seated, / Squatter, the Assembler, spoke and said, /

(15) "Now welcome, great friends, you have come, you have come in and we / come and sit by you as (posts) defenders in this house which has changed on the ground, / this one which has been made different by Healing-Woman. Now you will defend / us, whatever unfortunate might happen in our going along according to the / words of the supernatural one (who told us) the future ways of this house," said he as he (20) spoke again. Then said Squatter, the / Assembler, /

"Now come, friend Sandy-Eyes (Ë'g·istōlis), and you, friend Inviting-Mouth (ʟē'l̓ᴇxstāɫa), / you who own the privilege of getting the shredded cedar bark for wiping the face / and come and bring it into this house of Healing-Woman," (25) said he. /

Immediately Sandy-Eyes and Inviting-Mouth arose / and Inviting-Mouth spoke and said, /

"True is your word, friend Sqatter, for we own the privilege / of getting the shredded cedar bark for wiping the face, (30) and we come and bring it into this supernatural house. Now we / shall go and get it," said he. Then he turned around and walked / around the fire in the middle of the house. As soon as they came to the / doorway they turned around to the right and went out. As / soon as they had gone out Squatter called one (35) true Sparrow to get a new mat and to spread it / near the left hand side inside the doorway of the house. / Immediately the true Sparrow man took the ready made / mat and spread it out at the left hand side of the inside of the doorway / of the house. As soon as he had spread the mat, Sandy-Eyes (40) and Inviting-Mouth came in at the doorway of the house, each one carrying / one bundle of shredded cedar bark for wiping the face. / They went right on around the fire in the middle of the house and stood where was spread out / the mat. Then Inviting-Mouth spoke and said, /

(1) "We have come, friends, we have come, friend Squatter, / bringing this supernatural one. There is nothing that cannot be removed by this / shredded cedar bark for wiping the face. Now friend / Squatter, you will handle it," said he, as Inviting-Mouth and (5) Sandy-Eyes put down the shredded cedar bark for wiping the face on the / mat which had been spread out. Then they sat down. Squatter started / and stood where the mat had been spread out, carrying his round / rattle. He spoke and said, /

"Thank you for this which was brought in by you, friends (10) Inviting-Mouth and Sandy-Eyes, this supernatural means of wiping of our / friends, (of wiping off) their secular faces. Now I shall sing the sacred song according to the / words given by the supernatural spirit to our late grandfather," said he as he swung / his rattle and sang his sacred song with the words as he walked / around the fire in the middle of the house, swinging his rattle; (15) and these are the words. /

1. The supernatural power came and put the supernatural power into this / one who has been made supernatural by you, supernatural power, hō. /
2. The supernatural power for a long time has been calling you, this one who has been made supernatural by you, / supernatural power, hō. /

(20) As soon as the sacred song was at an end he lowered his head towards the / cedar bark for wiping the face, then he said, "Oî'p, oî'p, oî'p, oî'p." / As soon as he had finished he spoke and said, /

"Now the supernatural power has entered into this / long life maker, this cedar bark for wiping the face. Now come, (25) friends Inviting-Mouth and Sandy-Eyes, and distribute it / among our great friends and the Sparrows, that they may wipe off / their secular faces. Now come according to your privilege," said he. /

Immediately arose Inviting-Mouth and Sandy-Eyes and / they took the shredded cedar bark for wiping the face and (30) went and distributed it among the dance owners. As soon as they had given it to all of them / they distributed it among the Sparrows. As soon as they had given it to all of them, / all those assembled wiped 121
their faces. Now / they wiped off their secular faces and the diseases and their / bad temper. When they had all wiped their faces (35) Squatter spoke and said, /

"Now friends, now we have obeyed the orders given to our late fathers / by the supernatural power, therefore, we do not need a supervisor to tell us what to do / as we go to the end marked down by the Winter-Ceremonial-Maker. I mean this, now we have all / wiped off our secular faces, friends. I mean this, (40) now come, friend Rising-through-a-Hole (?) (ʟ̣âtsâla) and you, friend Many-Thoughts-on-Head, you who own the privilege / of getting the tallow. Now come, bring it into this house of Healing-Woman," said he. /

122 (1) Immediately arose Rising-through-a-Hole and Many-Thoughts-on-Head. Then / Rising-through-a-Hole spoke and said, /

"True is your word, friend Squatter, for this is our privilege / to get the tallow and for us to come and bring it into this (5) winter ceremonial house. Now we will go," said he as he / swung his round rattle. Then he sang his sacred song and / they went around the fire in the middle of the house. As soon as / they came to the doorway of the house they turned around / and went out. The words of the sacred song are,[1] /

> (10) It made me discouraged. It made me discouraged. /
> it made me feel that way. /

They did not stay out long before they came carrying / each one dish full of broken tallow, while / Rising-through-a-Hole was still singing his sacred song, and they went around the fire in the middle (15) of the house. As soon as they arrived at the mat which had been spread on the floor, / he stopped singing his sacred song and stood still. Then Rising-through-a-Hole spoke / and said, /

"Now has come what you referred to, friend Squatter, what / was to be brought by us. Now we have come and brought this supernatural (20) tallow, the one of which spoke the supernatural power to our late grandfathers. / I mean this, friends, now come, friend Squatter / and handle it," said he and Rising-through-a-Hole and / Many-Thoughts-on-Head put down the dishes with the tallow in them on the mat that was spread out. / Then Rising-through-a-Hole and Many-Thoughts-on-Head started and went to sit down (25) on the left hand side, inside the doorway of the house. Then Squatter / arose and went to the place where the mat was spread out. He spoke / and said, /

"Now come, friends, Rising-through-a-Hole and Many-Thoughts-on-Head, / you have come and brought the supernatural one into this house of Healing-Woman, (30) this tallow, one part of that for which we came in, all of us, into this assembly / house. I mean this, now I will sing this sacred song according to the / words of Healing-Woman (given) to our late grandfathers and I will just / follow the ways of the advice (given) by my late father to me," / said he as he swung his rattle and he sang his sacred song first (35) sung by him when he was going around the fire in the middle of the house; the one that has / been written on page 123. As soon as he arrived at the / mat that had been spread out, he said, "Oî′p oî′p oî′p oî′p." Then he spoke / and said, /

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[1] Tune in Boas, Social Organization and Secret Societies of the Kwakiutl, p. 720.

"Now the supernatural power has arrived in this long life maker, (40) in this happy maker, this tallow. / Now come, friends Rising-through-a-Hole and Many-Thoughts-on-Head, go (1) and distribute 123
this tallow to rub on the faces of our friends, / this one who causes to pass through (i. e. to be completely initiated), this Winter-Ceremonial-Maker," said he. / Immediately Rising-through-a-Hole and Many-Thoughts-on-Head stood up. Then spoke / Rising-Through-a-Hole and said, /

(5) "True is your word, friend Squatter, that we / have the privilege of distributing the tallow to rub on the faces of those assembled. / Now we will distribute this among our friends, / said he and they walked and took each one dish / with tallow and distributed it among the dance owners. (10) As soon as they had given to all of them they distributed it among the Sparrows / and the Sparrow women and the little Sparrows. As soon as / they had given to all of them Squatter spoke and said, /

"Now the supernatural power has been put upon all of you, / friends. Now our hearts have become different, for now (15) has been put on you the tallow, our grandfather, according to the words (spoken) by the supernatural power / to our late grandfathers. Now just take care, friends. / I mean this, friends, I will speak again to our / friends Only-Eater (Nā′wis) and One-Man-Eater (Nāx·nᴇwēk^{u}), that they may go to / get the supernatural charcoal and to come and bring it into (20) this assembly house. Now come, friends, it is your privilege / to get it," said he. Immediately Only-Eater and / One-Man-Eater stood up and Only-Eater spoke and said, /

"True, true is your word, friend Squatter, it is our / privilege to take the charcoal and to come and bring it into this (25) assembly house. Now we will go and get the / magic charcoal," said he, and they went around the fire in the middle of the house. As / soon as they had come to the doorway, they turned around and went out / of the doorway of the house. They had not stayed away long before they came in / carrying each a dish in which there was powdered (30) charcoal. Then they went around the fire in the middle of the house, and as soon as they arrived / at the mat which had been spread out they stood still and Only-Eater spoke / and said, /

"Now this has come, which you referred to, friend Squatter, that / should be brought by us. Now we have come in bringing the supernatural (35) charcoal, our grandfather, this long life maker, this / Healing-Woman, this which has been made a privilege, to be my privilege and that of my / friend here, to carry the charcoal into the assembly house. / I mean this," said he and they put down together the dishes with the charcoal / on the mat that had been spread out. Then he said, /

(40) "Now come, friend Squatter, and handle this," / said he, as Only-Eater and One-Man-Eater sat down. Immediately / Squatter arose at the place where the mat was spread out. / He spoke and said, /

124 (1) "Now come, great one! the one brought by you, friends, this / charcoal, this which makes people courageous when the face is blackened by the / warriors when they go to war. Therefore they never hesitate to kill the / first one they meet. But if their faces are not blackened they hesitate (5) to kill. Therefore the charcoal is used to blacken the face in the / assembly, for we all, friends, have one (thing) in mind, / the orders of the Winter-Ceremonial-Maker regarding our ways of acting. I mean this, / now I will sing the sacred song of these words of the supernatural power given to our late grandfathers," / said he as he swung his rattle singing his sacred song with (10) words as he walked around the fire in the middle of the house, / still swinging his rattle; and it is still the sacred song / written down on page 123. As soon as he reached the / mat that had been spread out, he stopped singing his sacred song. He lowered his head / towards the two dishes containing the charcoal and he said, "Oî′p oî′p (15) oî′p oî′p." Then he spoke and said, /

"Now the supernatural power of the Winter-Ceremonial-Maker has arrived in this charcoal. / Now come, friends Only-Eater and One-Man-Eater, and pass / around the dishes with the charcoal among our friends," / said he. Immediately Only-Eater and One-Man-Eater arose and (20) Only-Eater spoke and said, /

"Indeed, indeed, this is our privilege given to / our late grandfathers, this which has come down to us from our / late grandfathers to our fathers. My father, Only-Eater, / gave over the name to me with his privilege of handling the charcoal at the assembly. (25) This also happened to this One-Man-Eater. Therefore /

we do not hesitate to take charge of the orders of the supernatural power," / said he and at the same time they took up the two dishes containing the charcoal / and they passed it to all the dance owners and the Sparrows and the / Sparrow women and the little Sparrows. (30) They helped one another as they blackened their faces with charcoal. As soon as / Only-Eater and One-Man-Eater had finished they sat down. Then spoke / Squatter and said, /

O, friends, now the supernatural power has arrived, the charcoal. / This is also the order of the supernatural power (given) to our late grandfathers. So (35) it has been put on to you, all you friends. Now only / take care of what we are doing in this house of the / supernatural power. I mean this. Now come, friends, you Head Shamans. / Now come, friend K·!ᴇx·sâ and Rising-through-a-Hole and K·!ᴇng̣a / and Walking-through-the-World (Tâ′lag·îlis), you Head Shamans, you who own the privilege of (40) bringing the thick red cedar bark to come and bring it into this / house of Healing-Woman," said he. Immediately arose / K·!ᴇx·sâ and Rising-through-a-Hole and K·!ᴇng̣a and Walking-through-the-World and / Rising-through-a-Hole spoke and said, /

(1) "True is your word, friend Squatter. We are / the Head 125
Shamans, we four own the privilege of getting the thick / red cedar bark to come and bring it into this house of Warrior-of-the-World," / said he as he swung his rattle and they went one after another and walked (5) while Rising-through-a-Hole sang the sacred song. After they had gone four times around the fire in the middle of the house, / they went out of the door. The words of his sacred song were these, /

Ya hē, ya ha, ya ya hē, ya ha. The one worshipped, ya ha./
Ya hē, ya ha, ya ya hē, ya ha. The praised one, ya ha. /
Ya hē, ya ha, ya ya hē, ya ha. The respected one, ya ha, /
(10) yâ, yâ, hâ yâ. /

They had not been out long before they came back while Rising-through-a-Hole was still singing his sacred song / as he came in at the doorway of the house. Then he turned around at the / inside of the doorway and they went around the fire in the middle of the house. / As soon as they came to the doorway, he stopped walking, holding up the (15) thick ring of red cedar bark. Inside of it was standing the / princess of Squatter, whose name was Place-of-Satiation (Mᴇnłō′ꜱᴇᵋlas), wearing on her head / a broad red cedar bark and her neck ring, in this way.[1] / As soon as they stood at the place where the mat was spread out, Rising-through-a-Hole stopped / singing his sacred song. Then Squatter spoke / (20) and said, /

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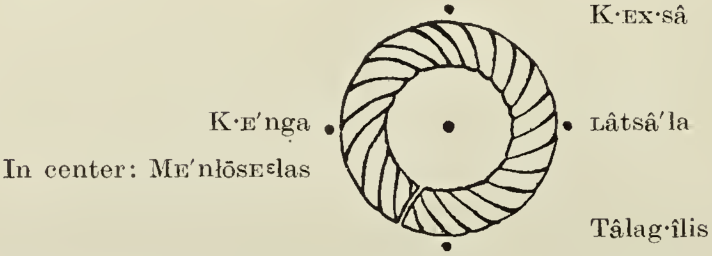
[1] See sketch, p. 128.



"Now come, great friends, you have brought in our / Lord, the one always wished for by us to come into this happy-maker, / the one that made our late grandfathers feel happy, the red cedar bark of Healing-Woman, / this red cedar bark of the Winter-Ceremonial-Maker. Now thank you for bringing (25) in the red cedar bark of Warrior-of-the-World into this, into this assembly / house. I mean this, now I will call the one who has the privilege of / cutting the red cedar bark of Warrior-of-the-World," said he as he said, /

"Now come, friend Defender, you who have the privilege / of cutting the red cedar bark," said he. Immediately Defender, (30) who was a grizzly bear dancer, arose. Therefore he was sitting among the / seal society. He stared at the red cedar bark holding a / knife. Then he walked towards the red cedar bark. As / soon as he arrived there he turned around and then he aimed with his knife / at the red cedar bark and he pretended to cut it. But four
126 times he (1) did so, then he really cut the red cedar bark. Then / Defender turned his face towards the fire in the middle of the house and sat down, / crying out "ōhē'." Then he stood up and sat down at the place / where he was first sitting. Now the cut red cedar bark was spread open and (5) they put it on the mat that had been spread out. Now Rising-through-a-Hole and / K·!ex·sâ and K·!Eṇga and Walking-through-the-World scattered the red cedar bark / and as soon as it was all scattered Squatter took up / one piece of red cedar bark and spoke and said, /

"Now this our Lord, the red cedar bark of the maker of supernatural power (10) will go to you, great friends, and to you, all you Sparrows. / Now come, friends K·!ex·sâ and Rising-through-a-Hole and K·!Eṇga and you, Walking-through-the-World, you who own the privilege of distributing in the house the red cedar bark / at the assembly," said he as he said, "O friend, Great-One-Killer (ᵋnax̣ᵘdanadzē) / now put on, as a head ring, this red cedar bark," said he as he gave it to (15) Rising-through-a-Hole. Then Rising-through a-Hole started and put the head ring of red cedar bark / on Great-One-Killer. As soon as it had been given to all the cannibal dancers, they also / gave it to the seal society. As soon as it had been given to all of them / they distributed the red cedar bark among all the Sparrows. As / soon as it had been given to all of them Squatter spoke and said, /

(20) "O friends, now put on the head rings of this red cedar bark. This is no / new saying but it is what the supernatural power said to our / late grandfathers, and we just imitate this. / I mean this, now come, friend Sandy-Eyes, and you, friend Inviting-Mouth, you who / own the privilege of getting the eagle down; come and bring it into (25) this house of Healing-Woman," said he. Immediately / stood up Sandy-Eyes and Inviting-Mouth, and then spoke / Inviting-Mouth and said, /

"True is your word, friend Squatter, that we are really / the owners of the privilege of bringing the eagle down of the supernatural power, that we bring it (30) into this winter ceremonial house. Now we will go," / said he as they went around the fire in the middle of the house. As soon as / they arrived at the doorway they turned around to the right and went out. / They had not stayed out long before they came back, each carrying / one large dish containing eagle down. Then they went to the right around (35) the fire in the middle of the house. As soon as they arrived at the / mat that had been spread out, they put the dishes on it and then spoke / Inviting-Mouth and said, /

"Now this has come, which you referred to, friend Squatter. / We have brought this eagle down of the Winter-Ceremonial-Maker, this Healing-Woman, (40) this one side of the place to which we have come, to be in it, this house which has the name / Happy-Maker-House, which has two names, also Time-of-Happiness, / thus it is named by Warrior-of-the-World. I mean this, now come / friend Squatter, and handle this here," said (1) Inviting-Mouth. Then he 127 sat down with Sandy-Eyes. Now Squatter / arose and stood near the mat that was spread on the floor. Then he spoke / and said not speaking loud, for that / eagle down really made them pass through the assembly[1] in the winter ceremonial, (5) for the eagle down is really supernatural. Then Squatter said, / looking at the eagle down, /

"Now come, great supernatural one, you about whom was spoken by the / Winter-Ceremonial-Maker to my late grandfather, that you would pass through us / in this assembly house,"[1] said he as he turned his face (10) to the rear of the assembly house. Then he said,

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[1] That means, the eagle down sanctified them.

"Now / friends, take care when this eagle down of / Warrior-of-the-World is put on to you, great friends," / said he as he swung his rattle, singing his sacred song, / which is written on page 123. Then he went around the fire in the middle (15) of the house. As soon as he arrived at the mat spread out on the floor / he stopped singing his sacred song. Then he lowered his face over the eagle down / and said, "Oî′p oî′p oî′p oî′p." Then he spoke and said, /

"O friends, now has really come the supernatural power of the Winter-Ceremonial-Maker / into this eagle down. Now come, head shamans, (20) you, friend K·!ᴇx·sâ and you, Rising-through-a-Hole and you, K·!ᴇng̣a and you, Walking-through-the-World, / for you own the privilege of putting on the eagle down on / those assembled," said he. Immediately the four men named by Squatter / stood up. Then Rising-through-a-Hole spoke and / said, /

(25) "True is your word, friend Squatter, that we are the owners of the privilege / of putting on the eagle down of the supernatural power on those assembled. / Now we will go," said he as they started and each / took with the right hand a handful of eagle down and they put / the eagle down on the dance owners. As soon as all of these had (30) (received) it, they put the eagle down on all the Sparrows and the Sparrow women and / the little Sparrows. As soon as all of them had been given eagle down, / the four eagle down handlers sat down. Now / all the Sparrows were quiet. Squatter / remained standing a long time. There was no sound, nobody coughed. (35) At last Squatter spoke, but now he was really not / speaking loud and he said, /

"Great , true friends, now it has arrived, that which causes you to pass through, / the eagle down of the Winter-Ceremonial-Maker. Now your minds have changed. / Just take care, great, true friends of the things that we are doing (40) in this assembly house. I mean this, now come, friend / Only-Eater, you who own the privilege of getting the batons and / bring them into this house of Warrior-of-the-World," said he. / Immediately Only-Eater arose and spoke. He said, /

128 (1) "True is your word, friend Squatter, for you did not / make a mistake when you named me Only-Eater, the name of my / grandfather who owned the privilege of getting the batons to bring / into this assembly house. Now I will go," said he (5) as he swung his

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[1] That means, "sanctify us".

rattle and sang his sacred song / going around the fire in the middle of the house. As soon as he arrived at the / doorway, he turned around to the right and went out of the doorway. / He had not been outside a long time before he came back, carrying in his left hand / many batons. He swung his rattle with his right hand (10) and continued singing his sacred song, going around the / fire in the middle of the house. As soon as he arrived at the mat / he stopped singing his sacred song. Then he put down the batons on the / mat. He spoke and said, /

"Now these batons have come, friend Squatter, these (15) batons of the Winter-Ceremonial-Maker. Now come, Squatter, and / handle these," said he as he sat down. Immediately / Squatter stood up at the edge of the mat. He spoke / and said, /

"Now friends, now have come into this house these batons, (20) these batons of Healing-Woman, this which came long ago, / which was put into the hands of our late grandfathers by Warrior-of-the-World. Now this has come / to us, great, true friends," said he as he swung his rattle / over the batons. Then he said, "Oî'p oî'p oî'p oî'p. / Now come, friends Only-Eater and Sandy-Eyes, you who own the privilege (25) of distributing the batons among those assembled," said he. / Immediately Only-Eater and Sandy-Eyes stood up. / Only-Eater spoke and said, /

"Good is your word friend Squatter, true is your word / that we are the owners of the privilege of distributing the batons among (30) those assembled. Now we shall go," said he as they started / and took up the batons and they went and distributed them among / all the Sparrows. As soon as they had been given to all of them, Only-Eater / and Sandy-Eyes sat down. Then Squatter spoke and said, /

"Oh great, true friends now are in front of you these batons, (35) great, true friends. Now take care, friends, / when we are going through to the end of what was told to us by the supernatural power that we should do / in the assembly. I mean this, now come, friend / One-Man-Eater, you who own the privilege of getting the drum, and / bring it into this house of Healing-Woman," said he. (40) Immediately One-Man-Eater arose. He spoke / and said, /

"True is your word, friend Squatter, true is your word that / I have this privilege of getting the drum of Warrior-of-the-World, that I (1) may bring it into this assembly house. Now I shall / go," 129
said he as he swung his rattle and sang his sacred song, going / around the fire in the middle of the house. The words of his song are these, /

"I was told to be passed through by the supernatural power," (5) I.[1] /

As soon as he arrived at the doorway One-Man-Eater / turned around to the right and went out. He had not been staying long outside / before he came back carrying on his left shoulder / a drum. He swung his rattle with his right hand as he (10) brought it into the house. He went around the fire in the middle of the / house. Then he put down the drum at the right hand rear of the / house. Now the drum screeched when it first touched the floor. / As soon as this was finished One-Man-Eater sat down. / Then spoke Squatter and said, /

(15) "O great, true friends, now it has come in, this drum that / was given into the hand of our root by Warrior-of-the-World so that it should come to do good in this / assembly. For this reason, this our grandfather, the screeching / drum, makes us glad. I mean this, great, true friends, / only take care, great, true friends. I mean this, now come (20) friend Grease-Running-down-on-both-Sides (?) (Wā'wanagādzōᵋ), you who own the privilege of telling our / world that all this has come upon us," said he. Immediately / Grease-Running-down-on-both-Sides arose; he went around the fire in the middle of the / house. As soon as he arrived at the doorway, he turned around. / Then he went out of the house and stood up in front of the house. (25) Then he said aloud, /

"This has come upon our friends here, World," said he and he / came in and sat down. He never said a word. / Then Squatter spoke and said, /

"O great, true friends, now our world knows the reason why we have come (30) into this assembly house. I mean this, now take care, / great, true friends. I mean this, now shall come our great friend the / Head Shaman, Adviser (Hō'ʟēlid), to come and set right what we come for / to this assembly house," said he as he said, /

"Now come, friend Thoughts-on-Head and you, Song-Eater, and you, Greatest-Striker (35) and you, Defender, you who own the privilege of / calling Adviser, the Head Shaman, to come into this / assembly house," said he. Immediately the four / men stood up. Then Song-Eater spoke and / said, /

(40) "Indeed, true is your word, friend Squatter, you who / own
the privilege of assembling (us) and who is the mouthpiece of the
130 supernatural power of the Winter-Ceremonial-Maker, (1) you who
came to be the successor of your late father. That is the way we
came / to be given the priviliges of our late fathers / that we may go

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[1] See tune in Boas, Social Organization and Secret Societies of the Kwakiutl, p. 720.

and call the Head Shaman, Adviser, to come / into this assembly house. Now we will go," said he as he (5) swung his rattle, singing his sacred song, which is written / on page 121. Now Song-Eater was the leader / of his three friends who were going around the fire in the middle of the / house, and as soon as they arrived at the doorway they / turned around, one at a time. Then they went out of the house. (10) They did not stay long before they came back and / Song-Eater was still singing his sacred song. As soon as all the four / Head Sparrows had come in, Song-Eater stopped singing his sacred song, / then he spoke and said, /

"O great, true friends, we have come, we have got our great, true friend, (15) our Head Shaman, Adviser. Now you all / take care when he comes," said he as they sat down, for now / they heard Adviser coming, singing his sacred song in front of the house. / Then he came in singing, and the words of his sacred song were these[1]: /

1. Great friend, great friend, ya ya ya ya ha ya (20) ya ya ha. /
2. Ya ya ya ya ha. You are my friend, you are my friend ha ya / ya ya ya ha ya ya ya ha. /
3. Ya ya ya ya ha. The supernatural power of (my) friend, the supernatural power of (my) friend, / ha ya ya ya ya ha ya ya ya ha. /

(25) Then he went to the right around the fire in the middle of the house and as soon as he arrived / at the rear of the house, he struck down with his rattle. / Immediately all the Sparrows beat fast time. For a long time / they beat fast time. Then Adviser swung his rattle over / all the Sparrows and immediately all (30) the Sparrows stopped beating time. After a while Adviser swung / his rattle again and sang his sacred song with these words: /

(5) 1. A ye he ya ha ha ha, I am the only one in the winter ceremonial, ye he ya a ye / he ya ha ha, I am the only one in the winter ceremonial, ye he ya. /
2. A ye he ya ha ha ha, I am the only shaman, ye he ya a ye (35) he ya ha ha, I am the only shaman ye he ya. /

As soon as his sacred song was at an end, he turned around and struck down / with his rattle and immediately all the Sparrows beat fast time. / For a long time they were beating time. Then Adviser / swung his rattle over all the Sparrows. Immediately (40) all the Sparrows stopped beating time. It was not (1) long that Adviser 131 was standing still, then he swung his rattle and struck down. / Again the Sparrows all beat time. Now / they beat time a little longer and then Adviser swung his / rattle over all the Sparrows and immediately all (5) the Sparrows stopped beating time. Then all those who had / sacred songs sang their sacred songs; the attendants of the cannibal dancers and the / shaman dancers and the war dancers. They all became excited, also / the others, the fool-dancers and grizzly bears. Not long after this / Adviser swung his rattle again and struck it down and then (10) all the Sparrows beat fast time. Then all the / cannibal dancers became excited and all the dance owners. They went / running about. Now they barred the door of the assembly / house. The fool-dancers and the bears were told by the / one for whom the novices are taken out the names of those for whom the winter ceremonial is to be given. (15) These were now taken by the fool-dancers and bear dancers, the children of the / one for whom the novices are taken out, and they went and dragged them around the fire in the / middle of the house. When they had gone four times around the fire in the middle of the floor, / then one of the excited fool-dancers opened the door / and these were the first to go out, the excited cannibal dancers. Now the (20) seals were excited. Next they dragged the children who had been caught, of the / one for whom the novices are taken out, and last all the Sparrows / went out of the assembly house and they went into the house of the / one for whom the novices are taken out, who gave the winter ceremonial, where now a fire was built in the middle of the floor. / Then all the Sparrows carried their batons as they (25) entered the house of the one for whom the novices are taken out, and the dance owners / all went first into the supernatural house, the house of the one who gives the winter ceremonial. / As soon as all were inside, the true Sparrows and the Head Sparrows / and the women Sparrows and the little Sparrows, then / Squatter spoke, for the whistles came to sound (30) in the rear of the house in which the winter ceremonial was nearly to be given. He said, /

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[1] Tune see Boas, Social Organization and Secret Societies of the Kwakiutl, p. 768.

"O friends, good, good! Now, truly we have been / made to go through by the supernatural power. Now friends, we are / walking with Healing-Woman, that is what said Warrior-of-the-World to our / grandfathers. Now it has come, being given to our fathers and we just (35) follow the way it was spoken in this which we are / doing in this winter ceremonial house. Now friends, / take hold of your batons. Keep ready when our great friends, / the dance owners, come into this winter ceremonial house," / said he, when he heard the dance owners coming, all walking (40) excited in front of the house. First came in / the fool-dancers and grizzly bears dragging

those who were caught, the children of / the new winter ceremonial
giver. Only once they went around / the fire in the middle of the
house, then they all went into the curtained room (1) in the left 132
hand corner of the house. As soon as all had come in, / before
the cannibal dancers who were excited had come, then spoke /
Daring (Nē'natsa), who belongs to the numaym Lā'ălax·sᵋᴇndayo,
/ and said, /

(5) O great, true friends, now take notice why we come / into this winter ceremonial house. "Now come friend / Whose-Feet-Are-Seen (Dō'doxᵘsi'dzēsōᵋ), you who own the privilege of handling the / batons in this which we came to do in this winter ceremonial house," said he. / Immediately Whose-Feet-Are-Seen arose. He spoke (10) and said, /

"True is your word, friend Daring. I own the privilege of / taking care of the batons in what we have come to do in this / house of the Winter-Ceremonial-Maker. I mean this, now take hold of your / batons, great, true friends," said he to all the Sparrows who were standing in the house, (15) but the Sparrow women and the little Sparrows were sitting / on each side of the house. Then came the children / of the man who gave the winter ceremonial and they were standing on the floor on the left hand side of the / house, around them those who were caught by the fool-dancers and bear dancers at the / former assembly. Therefore all had their hair hanging over their faces as they (20) came and stood there. Now Daring stood at one end of them. / He spoke and said,/

"Now, shamans, look at our friends, these / taken by the supernatural power, the children of our friend / Running-along-a-Line (Dzᴇ'lxŭłᵋᴇnd)," said he as all those who were to disappear went back and went (25) into the place at the rear that was curtained off on the left hand rear side of the / house. Then Whose-Feet-Are-Seen beat fast time and he said aloud / "Hâ," with a long breath. Then all the Sparrows beat fast time / and they all said at the same time with a long breath, /

Hâ hâ häai' häai' häai' häai' häai' häe. /

(30) Then Whose-Feet-Are-Seen stopped the time beating with his baton. At / the same time the Sparrows said "Hâ!" with a long breath. Then all / the Sparrows kept quiet and there was only much noise of whistles. / That was when they pretended to drive away the Sparrows who were beating fast time / and when they said "Hâ häai' häai'". Then Daring spoke (35) / and said, /

"Now your words have missed the supernatural power, friend Whose-Feet-Arc-Seen," / said he. /

Then Whose-Feet-Are-Seen beat fast time with all the / Sparrows. Then Whose-Feet-Are-Seen began to sing and he said aloud, /

(40) "Ho ho ho ho ho ho ho ho."

Then the Sparrows spoke all at the same time. As soon as / they ended, Whose-Feet-Are-Seen said, as he stopped beating fast time, 133 (1) "Hä." Then all the Sparrows said the same together, as they also / stopped beating time, "Hä," with a long breath. Then spoke Daring / and said, /

"Now your words have missed the supernatural power, friend Whose-Feet-Are-Seen," (5) said he. /

Then Whose-Feet-Are-Seen beat fast time with all the Sparrows. / Then Whose-Feet-Are-Seen started the song and he said aloud, / "Oî′p k·ox̣^{u}." Then the Sparrows said all together "Oî′p k·ox̣^{u} / oî′p oî′p oî′p oî′p oî′p." As soon as they ended he said "Hä," (10) with a long breath. Then spoke Daring and said, /

"Now your words have missed the supernatural power, friend Whose-Feet-Are-Seen," / said he. Then Whose-Feet-Are-Seen beat fast time again / with all the Sparrows and they said,

"Hama ma ma ma ma ma ma ma ma ma ma"

(15) with a long breath. Then spoke Daring and said, /

"Now your words have missed the supernatural power, friend Whose-Feet-Are-Seen," / said he. Now Whose-Feet-Are-Seen had missed four times. / Then Whose-Feet-Are-Seen started the song which says, /

Yē hē eyâ hâ ânâ hâ hâ yē hē eyâ hâ ânâ hâ hâ yē hē e hō (20) hō hō hō hō /

said the slow beating song. As soon / as the song of the Sparrows was at an end Daring spoke / and said, /

"Good, friend Whose-Feet-Are-Seen. Now you have hit the supernatural power with (25) your words," said he. Then Whose-Feet-Are-Seen sang again / what he had sung before. Now he put in words, / which words said, /

Yē hē eyâ hâ ânâ hâ hâ my world hē eyâ hâ ânâ hâ hâ, / my world hē eyâ hâ ânâ hâ hâ, yē hē ē, hō hō hō hō hō. /

(30) As soon as this was ended Daring spoke / and said, /

"Good, friend Whose-Feet-Are-Seen, now you have hit the supernatural power with / your words," said he. Then Whose-Feet-Are-Seen beat time / and sang with fast beating what said, /

(35) Ā ā ā āya a ai′ya ai′ya, ā ā really tormenting is what you are doing, / ai′ya ai′ya, really tormenting, hōāä oî′p, wa wâ / wâ wâ. /.

As soon as this was ended, Daring spoke and / said, /

(1) "It is well, friend Whose-Feet-Are-Seen, now you have hit 134 the supernatural power with / your words. Now only take care that you may overcome the supernatural power. / Is this our wish what we are saying here ? for / it was told by the supernatural power to our ancestors that we should say this in this (5) winter ceremonial house. And now this is only followed by us, / friends," said he. Immediately Whose-Feet-Are-Seen / beat fast time and he sang again the song which he had sung before. / As soon as it was at an end the Sparrows said together, "Hoâä, / hoâä, wa wa." Immediately the whistles stopped sounding. (10) Then all the children of the man who was giving the winter ceremonial disappeared. / Then spoke Daring and said, /

"O great, true friends, now we are shamans, we have passed through everything according to / the word of Warrior-of-the-World, according to the word of Healing-Woman, according to the word / of Winter-Ceremonial-Maker. Go on, only take care, shamans, that we may (15) now pacify our great friends, else we might not be united in mind, said he. / Immediately Whose-Feet-Are-Seen sang one / of the pacifying songs of the first people for all the dance owners when they / get excited, when they upset the kettles at a feast of the dance owners. / This is the song, not the means of pacifying the cannibal and (20) these are the words of the song, /

1. He is wildly excited, ya ha a ha yē ya ha, he is wildly excited this / greatest supernatural one aya ha ha ya ha ham ham am hama. /
2. He is wildly excited, ya ha a ha yē ya ha, he bites (bone and flesh) / of men, the great supernatural one, aya ha (25) ha ya ha ham ham am hama. /
3. He is wildly excited, ya ha a a ha yē ya ha, he carries in his arms a man, / the great supernatural one, aya ha ha ya ha ham / ham am hama. /

As soon as the pacifying song was ended, spoke (30) Daring and said, /

"O great, true friends, now our great friends are pacified. / Now we shall eat quickly when we have a feast. However, good / is the time of the arrival of the supernatural power. I mean this, great friends, / soaked salmon for you, Great Wonderful Ones (he meant the cannibals); and for you, (35) Seals, soaked salmon; and for you, Killer Whales, soaked salmon; for you, / Black Cods, soaked salmon; for you, Koskimo, soaked salmon; for you / True Whales. Now you will sit at the end, Eaters; and / you also (he meant the women); soaked salmon for you, Crows; / soaked salmon for you, Chickens;

soaked salmon for you, Cows, on behalf of (40) Place-of-Heat (Tᴇ'łts!aas) the daughter of Running-along-a-Line, tomorrow morning. Now you / will all assemble, Sparrows and you, Sparrow women, and you (1) little Sparrows according to the names of your societies. You will all assemble / when you go to the feast in the morning," said he. /

Now here I will stop what I say in talking about the / Assembler of the numaym Real-Kwakiutl of the Gwē'tᴇla. / (5) Very different are the ways of Squatter (K!wā'k!waxsdē) and of / Adviser from the ways of Myth-Person (Nu'x̣ᵘnemis) the assembler of the / numaym Hā'ănaxʟ̣ē'no of the Q!ōmoyᴇᵋwē which were seen by you.[1] / That is the end. /

The Lower Form of the Winter Ceremonial. /

(10) When all the amounts loaned out by the woman / and her father have been paid back, the man repays the marriage debt with trifles to the / husband of his daughter in all the ways that you know of the / repayment of the marriage debt. As soon as they finish repaying the marriage debt, then / the man to whom the marriage debt has been paid calls the chiefs to go into his house at night. (15) As soon as all come in he bars the door, then / the man to whom the marriage debt has been paid speaks and says, /

"Welcome chiefs, you have come into this my house / to come and listen to what I want to say to / you. It would not be well if I did not tell (into) you chiefs. (20) I mean this, I wish to give a winter-ceremonial-of-this-side (it has two / names, also winter-ceremonial-that-does-not-pass-through[2]) with this last payment of the marriage debt received from my father-in-law. / I mean this, chiefs, now you know the way / of my mind. Now one of you will speak," he said. / Then one man (replied,)

"O, brothers, it is well that we know what you are (25) thinking. It is good that you pretend to take the advice of the chiefs / so that we may be happy when the supernatural power comes to your house. / Now go on and ask the young men to go back / into the woods to sound the whistles in the woods / tonight. The whistles will only stop sounding at the east end (30) of our village site. They will not come into your house / tonight. As soon as it gets dark in the evening / tomorrow, the young men will go back into the woods to go and sound / the whistles and they will not be sounding long before they will come / into this house. Then immediately our brother (35) will request those who own the privilege to go and invite the tribe / that all may come into this house," said he. /

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[1] This refers to the Assembly described by F. Boas, Social Organization etc. pp. 544 et seq.

[2] These two terms have reference to the mythical house in which the novices are supposed to be initiated. The lax·sâ (= going through) ceremonial passes through the door of the house and into it; the wīx·sâ (= not passing through) stays "on this side" of the door, and does not pass through the door, into the house.

As soon as the chief stopped speaking / the man who gave the winter-ceremonial-of-this-side went out of his house and went
secretly / to call four able-bodied young men. As soon as they (1) 136
all came into his house he gave to each / a whistle and the four young men were advised by the chiefs / to sound the whistles at the west end of the / village site and to stop at the east end. "Only come out of the woods, (5) for the whistles will give notice to our tribe," / said he. As soon as he ended his speaking the four / young men went out of the house and they went back of the house at the west end / of the village site. Now they blew the whistles / going towards the east end of the village site. As soon as they arrived (10) at the place behind the east end of the houses they stopped sounding / the whistles. The four whistle-blowing young men went home. / This is called notice-giving to the tribes / by the supernatural whistles when they are first sounded. As / soon as day came in the morning Food-Owner (Haᵋmid) arose, for that is (15) the name of the one who gave the winter-ceremonial-of-this-side, who belongs to the numaym / La'ălax·sᵋEndayo. He cleared out his house so that it was empty. / As soon as the house was empty, he went to get firewood and he put / it down on each side of the doorway of his house. As soon / as this was done he called his numaym and all went (20) into his house. As soon as they were all in the house he gave them to eat. / When they had finished eating Food-Giver spoke / and said, /

"Welcome, numaym La'ălax·sᵋEndayo, welcome. / You have come into my house that I may tell you again (25) the way of my mind, for I will give the winter-ceremonial-of-this-side on account of / your name, numaym La'ălax·sᵋEndayo. Now, it will enter, / the supernatural power, (it will enter) my house tonight. I mean this, you shall / take care to be ready and to be happy," / said he. /

(30) Then replied Raised-Over-All (Wīxŭqâg̣ămēᵋ) to his speech. He / said, /

"True is your speech, brother Food-Giver. What is it? / Are not I and our numaym happy on account of what we heard, / the sound of the supernatural power, tonight? Now let it come into your (35) house, this house of the supernatural power. I mean this, only / take care you, who own the privileges in this / which has been spoken about by our brother, numaym. Thanks for this," said he. /

Now the speeches were finished after this. They all went out / of the house. As soon as it was getting dark, the four (40) young men went back and blew the whistles and it was not long / that the whistles had been sounding in the woods when they came into the house of / Food-Giver. Immediately Food-Giver called Giver (Ts!â'lag·îlis) and / Spouting-End (ʟ!āłbēᵋ) who own the privilege
137 of calling the tribe to come (1) all into the house of Food-Giver. Giver and / Spouting-End belong to the numaym Real-Kwakiutl. As soon as the / two inviters had gone into the house of Food-Giver, / Food-Giver spoke and said, /

(5) "Now you will go, brothers Giver and Spouting-End and call / the tribes and the women and children that / all may come into this house, you who own the privilege / of calling, but do not call them by their winter names," / said he to them. /

(10) Right away Giver and Spouting-End went out and / walked to the end house at the east end of the / village site at Fort Rupert here. Then they entered the house / and stood inside the doorway and then spoke / Giver and said, /

(15) "We have come to call you, Great-Kwakiutl, that you go and listen to / the coming of the supernatural power into the house of Food-Giver," said he. Then / Spouting-End said following him, "Arise quickly, all of you / with your women and with your children. We call only once," / said he to those who were ready to go in. (20) Indeed all the men and their women and the / children all went right away into the house of / Food-Giver. Then Giver and Spouting-End continued / saying the same as they went to each house. As soon as they had been to all the / houses they entered the house of Food-Giver. (25) Then Giver said, "We have been to all the houses," / said he. Immediately Food-Giver, whose secular name is Food-Giver, / and his winter name is Place-of-Eating-Burnt-Stones (Yō'x̣ᵘyagwas), for now all the men / and women and children began to have for their names / their winter names, that night when the whistles entered the (30) house of Place-of-Eating-Burnt-Stones, who had before the name Food-Giver. Then spoke / Place-of-Eating-Burnt-Stones and said, /

"Welcome, friends, you have come into this my house / to come and listen to the words of the supernatural power that has come / into this my house, to come and make you happy, (35) friends. I mean this, now come, friend Daring (Nē'natsa), take hold / of the end of the baton, the privilege you own, said he. Immediately / two young men split cedar sticks making batons. / As soon as they had finished they distributed the batons / among the men who were now all Sparrows, sitting (40) in the rear of the house. As soon as they had all been given out, / Daring arose holding by the end a baton. He spoke / and said, /

(1) "O friends, now has come this privilege of which I take 138 care, this / baton of my late grandfather Daring. / It has come, this baton, at the same time with the name Daring to my father, / and my father gave over to me the privilege of looking after the batons. (5) Now I have come to use it well," said he, as he lifted the baton. / "I mean this, friends. The supernatural power has come and told me that he has come / into this house of our friend Place-of-Eating-Burnt-Stones, the / supernatural power of the winter-ceremonial-that-does-not-pass-through. Now we will have the winter-ceremonial-that-does-not-pass-through," / said he as he walked to the rear of the house (10) and stood in the middle of the rear of the house. Then he asked / the Sparrows all to stand up and as soon as all / were standing Daring said, "Now you all get ready with your / batons," said he while the whistles were still sounding / at the rear of the house. /

(15) Then Daring turned around and beat fast time and all the / Sparrows beat fast time. Then Daring said aloud, "Wâ hâ." / Then all the Sparrows said after him "Wâ hâ / hâai hâai hâai hâai hâai hâai hâai hâai hâai hâai." /

Then the children of Place-of-Eating-Burnt-Stones went with fast steps around the (20) fire in the middle of the house. As soon as the five / daughters had gone into the inner room, all the / Sparrows stopped beating time on the four boxes on which time was beaten, which had just been / put down; for that was when they were taken by the supernatural power, the five / children of Place-of-Eating-Burnt-Stones, those who walked with fast steps around the fire in the middle of the house. (25) This is called, those for whom fast time is beaten, for never will the five / children of Place-of-Eating-Burnt-Stones be brought back by dancing, for they do not disappear, for / the supernatural power of the winter-ceremonial-that-does-not-pass-through only comes into the / space curtained off in the left hand rear corner of the house and it puts on to them / the dances, at the place where they are sitting down in the house. Now they are not allowed to walk about (30) in the daytime. As soon as they stopped beating time, Place-of-Eating-Burnt-Stones / spoke and said, /

"Now your words, friend Daring, have missed the supernatural power. / Now, friends, you have seen that the supernatural power has come for / my five children. This is the way I am talking in this house. (35) This is my privilege. I mean this, friend Daring. Go on, / begin again in the house!" said he. /

Immediately Daring beat time on the time-beating boxes / and said, / "Yehē'ē," and then the Sparrows said after him together (40) as they were all beating time on the time-beating boxes, "Yehē' / ē hō hō hō hō hō hō hō hō hō hō hō hō, yehē'ē ho o o." /

As soon as they stopped, Place-of-Eating-Burnt-Stones spoke / and said, /

(1) "Now your speech, friend Daring, has missed the super-
139 natural power," said he. / The five daughters of Place-of-Eating-Burnt-Stones did not come out of the room. / Immediately Daring beat time again on the / time-beating boxes. He said Ha ma ma ma ma ma ma (5) ma ma ma ha ma ma ha mä', and the Sparrows said it after him. / As soon as the time beating on the time-beating boxes stopped, / Place-of-Eating-Burnt-Stones spoke and said, /

"Now your speech, friend Daring, has missed the supernatural power, "said he. / Immediately Daring beat time on the time-beating boxes. (10) He said, "Ho ho ho ho ho ho ho ho ho ho ho ho ho ho ho ho ho / hä." As soon as Daring and the Sparrows all stopped, / Place-of-Eating-Burnt-Stones spoke and said again, /

"Now your speech, friend Daring, has missed the supernatural power," said he. / Immediately Daring beat time on the time-beating boxes, beating (15) twice,[1] and the tune of the song was this, /

āᵋya hâ â nâ hâ, āᵋya hâ â nâ hâ hâ; O good crazy looking one ha hä. /

As soon as Daring and the Sparrows stopped singing the / first real song, Place-of-Eating-Burnt-Stones spoke and said, (20)

"Now your speech, friend Daring, has hit the supernatural power," said he, / for immediately the sounding of the whistles became quieter when / Daring and the Sparrows began to sing. Again Daring / beat time on the time-beating boxes, with the song they had first sung, / only adding the words of the song, which said, /

(25) āᵋya hâ â nâ hâ, āᵋya hâ â nâ hâ hâ; O good crazy looking one ha /
āᵋya hâ â nâ hâ, āᵋya hâ â nâ hâ hâ; O good crazy looking one ha /
āᵋya hâ â nâ hâ, āᵋya hâ â nâ hâ hâ, Oh that is what you do, / ha hä. /

As soon as Daring and the Sparrows again stopped (30) singing, Place-of-Eating-Burnt-Stones spoke and said, /

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[1] That means one strong and one light beat, alternately.

"Now your words, friend Daring, have hit the supernatural power," said he. / Immediately Daring sang again the first song / and he only added words to the song which said, /

> Ha, O crazy looking one ha aᵋya ha â nâ hâ, aᵋya hâ â nâ hâ hâ. (35) This is the way you speak, supernatural power, ha hä. /

As soon as Daring and the Sparrows stopped singing / Place-of-Eating-Burnt-Stones spoke and said. /

"Now your speech, friend Daring, has hit the supernatural power," said he. /

Then Daring and the Sparrows sang again the (40) first song and
as soon as Daring stopped/singing the whistles stopped sounding. Now
he had four times (1) sung the one song. As soon as Daring stopped / 140
singing he turned his face to the fire in the middle of the house. /
Then he said, "Wâai hâai' wâai hâai'." Then he spoke / and said, /

(5) "O friends, now the supernatural power has gone home to / where he came from, for it is known that he comes from time to time to / change our names. Now we all have our / Sparrow names according to what is done by the supernatural power. / Now we have been made happy by the supernatural power, the Happy-Maker, the (10) supernatural power of the winter-ceremonial-that-does-not-pass-through. For the winter-ceremonial-that-does-not-pass-through is different / from the winter-ceremonial-that-does-pass-through. I mean this, it is not my saying. / This is the word that the supernatural power spoke to our past grandfathers, which is to be spoken / in the winter-ceremonial-that-does-not-pass-through, this which I am talking about / to you, friends. I mean this, now go on, friends, (15) bring in the boxes for beating time of our friend here, / Place-of-Eating-Burnt-Stones, for tomorrow you all will bring in the boxes for / time-beating for our friend here, Place-of-Eating-Burnt-Stones. / That is what is said by the supernatural power what he should do," said he. /

Then arose Going-to-Bottom-in-House (Lā'xʟalił) who belongs to the numaym (20) Maă'mtag·ila, and he spoke and said, /

"True, true is your word, friend Daring, wâai hâai' wâai hâai. This is / the word of the supernatural power that we are to say in this winter-ceremonial-that-does-not-pass-through. / For I own the privilege of speaking after my friend here, / Daring. Now, every one of you friends, wash off the secular quality (25) in the morning, for my friend Place-of-Eating-Burnt-Stones / will look after the red cedar bark all day tomorrow. Now we shall keep on / feasting for four days until the time when we put on the head rings of / red cedar bark, wâai' hâai' wâai' hâai'," said he. /

As soon as he had ended his speech, went out all the (30) Sparrows from the house and they slept for a short time. As soon as / day came in the morning, they all arose from their beds and / all went to wash in the river. As soon as they had done so they were all called / to go to the feast at the house of Daring. As soon as / all the Sparrows were in and the Sparrow women and the (35) little Sparrows, they were given to eat by Daring for he has the privilege of / calling as the first the tribe and to feed them when the one who gives the winter-ceremonial-does-that-not-pass-through / works making the red cedar bark. Then / Daring just gave the first feast and they kept on inviting / all the Sparrows for four days beginning from the time when first (40) the magic power came into the house of Place-of-Eating-Burnt-Stones. Then went back / into the woods the song leaders with their assistants to the singing ground, / to the singing ground for the songs made for the five children of / Place-of-Eating-Burnt-Stones, in the
141 afternoon. As soon as evening came (1) Place-of-Eating-Burnt-Stones invited Running-Along-Log (DzE'lx̣ŭłᵋEnd) and Place-of-Drinking-Drippings (Tōxᵘtag̣was) and Many-on-Bottom-in-House (Q!ēxʟ̣ālił) / and Place-of-Heat (TE'łts!aas) to go to his house. As soon as / the four men had entered his house, Place-of-Eating-Burnt-Stones / distributed among them red cedar bark for their head rings and neck rings of (5) red cedar bark. Then Place-of-Eating-Burnt-Stones took eagle down / and put eagle down on the four Sparrow inviters who / had the privilege of inviting the tribe for the winter-ceremonial-that-does-not-pass-through. / As soon as he finished, they went out of the house and they went right along / and went into the house at the west end of (10) Fort Rupert here. They stood at the door of the house. Then / said aloud Running-Along-Log who belongs to the numaym / Real-Kwakiutl of the Gwē'tEla, "We will go in now, friends," / and then said Place-of-Drinking-Drippings, "We will beat time, friends," / and then Many-on-Bottom-in-House said, "We will look on, friends," (15) and then Place-of-Heat said, "Arise quickly, friends," said he. / Then the four Sparrow inviters said / all this as they went into the doorways of the houses. As soon as they had gone to all / the houses they went into the house of Place-of-Eating-Burnt-Stones and / took a rest. /

(20) Then came the Sparrows bringing in the time-beating / boxes and put them down on the floor at the right hand side inside the / door of the house, two time-beating boxes / being given by each house; therefore there were forty/-six time-beating boxes of the Sparrows; and (25) the men do not say a word when

they come and put down the boxes. / Then Place-of-Eating-Burnt-Stones also never spoke. / As soon as all the boxes had been put down the four / men, the inviters, went out of the house and / they went back to call all the Sparrows. As soon as they entered (30) a house the four inviting Sparrows took turns in speaking. / "We have come again to invite you, friends," / and they also said this in each house. Now / they had called twice. Then they went inviting a third time and said, / "We have come back to call you, friends, wo, wo! (35) Arise and go in!" said they taking turns in speaking. / Four times they went inviting, and then they said, "We have come to look for a face, / friends," they said, although they knew that now had / come in all the Sparrows into the house of Place-of-Eating-Burnt-Stones. Indeed, because / they have to go four times inviting. /

(40) As soon as they had been to all the houses the four / inviters went into the feasting house and / said, "We have tried to look for a face, friends and we have all come (1) in," they said and they 142
sat down. Then Daring arose and spoke / and said, /

"Now welcome, friends, you have come, you have come into this winter ceremonial / house made by the supernatural power for us to come in and be happy in it. (5) Now go on, take care, friends, when will be put on you / the red cedar bark of the winter-ceremonial-that-does-not-pass-through, friends. I mean this, / now come friend Halibut-Face (P!ᴇwäg̣ᴇm) you who own the privilege of / bringing out of the room the tallow to be put on the faces of our friends / according to the words of the supernatural power of the winter-ceremonial-that-does-not-pass-through," said he. (10) Immediately Halibut-Face arose and spoke / and said, /

"Thank you for your words, friend Daring, for you remember / that I really own the privilege of bringing out of the room the / tallow for putting on the faces of the Sparrows. You all came (15) into this house of our friend Place-of-Eating-Burnt-Stones. / I mean this now. I will bring it out of the room," said he as he / went into the room. He did not stay long before / Halibut-Face came carrying a dish full of pieces of tallow. / He went around the fire in the middle of the house and put down (20) the dish with tallow in it, at the left hand side inside the doorway. / Then Halibut-Face said, "Now this tallow of the supernatural power has come," / said he and he sat down. Then Daring spoke and / said, /

"O, friends, now one part of the supernatural spirit has come. (25) Now rub your faces, all of you, friends. Now / come, friends, you, Running-Along-Log and you, Place-of-Drinking-Drippings and you, / Many-on-Bottom-in-House and you, Place-of-Heat, all who own the privilege of distributing / the tallow for the first time-beating" (for this is / the name of the first going in of all into the house), said he. (30) Immediately the four Head Sparrows stood up and then / Running-Along-Log spoke and said, /

"Indeed, true is your word, friend Daring, not newly made is this / word of yours, friend Daring, this saying made by the supernatural spirit / which is the way of talking given to our late grandfathers, this is (35) only what is followed. I mean this, you, friends, come / and let us take care of our privilege, the privilege of distributing the tallow / among our friends," said he as he took out / the tallow out of the dish and they distributed it among the grizzly bear dancers / and next among the fool-dancers and also the thunderbird dancers and the (40) qō'los and the war dancers and the wasp dancers and the dog dancers / and the speaker dancers and the landotter dancers and the wolves / and the raven dancers and the hōx̣ᵘhokᵘ dancers and the seamonster dancers / and the healer dancers. As soon as they had given it to all the dance
143 owners (1) they gave the tallow to the Sparrows. As soon as they had also / given it to all of them, the four who had given out the tallow sat down. / Then all the dance owners and the Sparrows put tallow on their faces. / As soon as they had finished Daring spoke and said, /

(5) "Wâi hâi, wâi hâi (this was forgotten by the one who talked about the / speaking, for every time they say wâi hâi, wâi hâi, when / they speak in the winter-ceremonial-that-does-not-pass-through). Then / said Daring, /

"Wâi hâi, wâi hâi, now the tallow of the (10) supernatural being is on you, friends. Already your minds are different, / friends. This is the reason why our late fathers tried to purify themselves / in the winter-ceremonial-that-does-not-pass-through. I mean this, that we are going through to the end of / what is said by the supernatural power that we shall do right along. I mean this, / Now come, friend Place-of-Going-to-the-Doorway (Laᵋstō'lsᴇᵋlas) you who own the privilege (15) of bringing out of the room the charcoal to put it on our / friends here," said he. Immediately Place-of-Going-to-the-Doorway arose / and spoke and said, /

"Wâi hâi, wâi hâi, true is your word, friend Daring. Indeed I / own the privilege of getting the charcoal from the room and of (20) bringing it out that they may blacken their faces, our friends. / This began long ago in the beginning, when light came into our world. I mean this. Now I will / go into the room to bring out the charcoal of the / supernatural power," said he as he walked into the room. / It was not long before Place-of-Going-to-the-

Doorway came out of (25) the room and went around the fire in the middle of the house. He carried a / dish with charcoal in it and he put it down on the left hand side / inside the doorway. Then he said, "Here has come the charcoal of the / supernatural power," said he as he sat down. Then Daring spoke / and said, /

(30) "Wâi hâi, wâi hâi, now this our grandfather has come, the charcoal of the / supernatural power. Now, friends, you will blacken your faces. / Now come, friends, you who own the privilege of / carrying the charcoal in the dishes to our friends. You come, friend / Place-of-Eating-Burnt-Stones and you Ḷâtsâla and you, K·!ᴇṇga and you, Place-of-Drinking-Drippings," said he. (35) Immediately stood up Place-of-Eating-Burnt-Stones and Ḷâtsâla and / K·!ᴇṇga and Place-of-Drinking-Drippings. Then spoke Place-of-Eating-Burnt-Stones / and said,

"True, true are your words, friend Daring, that we are the true / owners of the privilege of carrying the dishes with the charcoal to the dance owners and (40) to the Sparrows at the beginning of the time-beating in the winter-ceremonial-that-does-not-pass-through. / This is the saying of the supernatural power to our late grandfathers. / Our grandfathers have given over their privilege to our / fathers and our fathers have given it over to us. (1) I mean 144
this, now we will go and lift up each one / dish with charcoal in it," said he as they went and took up from the floor the / four dishes, each one dish, and then they distributed it. / Now the four men who look after the charcoal went and first they took (5) the charcoal to the grizzly bear dancers, next to the fool-dancers and / then they gave to all the dance owners, and they also blackened their faces, / all the Sparrows. As soon as this was done Place-of-Eating-Burnt-Stones / and his three friends came carrying the empty dishes / and put them down where they had been before. Then Place-of-Eating-Burnt-Stones said, (10) "Now the charcoal of the supernatural power has reached our friends," / said he and he sat down. Then Daring spoke / and said, /

"O friends, now it has come, now has also arrived this charcoal; / it has gone to you, this charcoal of the supernatural power. I mean this, (15) take care, friends, that we may not fail to go to the end of what has been marked out by / the supernatural power for us to do. I mean this, now come, friend / Foot (G·ō'gŭyō), you who own the privilege of bringing out on your arms the / red cedar bark and to come and put it down here inside the / doorway," said he. Immediately Foot arose, (20) he spoke and said, /

"Wâi hâi, wâi hâi, this is the way my grandfather Foot spoke. /

That is also the way my father Foot spoke. Now I have / taken the place of my father and now I also have the name Foot, wâi hâi, wâi hâi, / therefore your saying is true, friend Daring, I am the owner of the privilege of (25) bringing out the red cedar bark and I come and put it down / inside the doorway. Now I will go and get it," said he as he went / into the room. He did not stay long before he came carrying in his arms / the whole uncut cedar bark and he went around the fire in the middle / of the house and put it down on the new (30) mat that had been spread out and he said, /

"Now this our Lord has come, our grandfather who was well used by our / late fathers, this red cedar bark of the supernatural power. Now go on / and handle it, friend Daring," said he as he sat down. Then spoke / Daring and said, /

(35) "Wâi hâi, wâi hâi, O friends, our grandfather has come, / this happy maker, the red cedar bark of the supernatural power. True, true is your word, / friend Foot. You have from your grandfather the privilege of / taking this red cedar bark where it has been put down by the supernatural power, and you come and / bring it here out of the room and you come and put it down on the (40) mat which is spread here. We are following the words of the supernatural power and / we are going along that way. I mean this, friends, now come, friend / Q!wēq!ŭlxsā′lag̣a and you, Halibut-Face and you, K·!ᴇng̣a and you, K·änᴇwēsō^ε, / you who own the
145 privilege of distributing the red cedar bark among our (1) friends," said he. Immediately stood up / Q!wē′q!ŭlxsā′lag̣a and his three friends, then / Q!wē′q!ŭlxsā′laga spoke and said, /

"Wâi hâi, wâi hâi, now it is true, friend Daring, it is true, we (5) are the owners of the (privilege of) distributing the red cedar bark of the supernatural spirit of the not-passing-through -/winter-ceremonial, beginning from the beginning of daylight in our world. / I mean this, I will go," said he as they walked one behind the other, / going around the fire in the middle of the house while they were not saying anything, / except as they were taking turns in saying wâi hâi. As soon as (10) they came to the place where the red cedar bark was on the floor on the mat, they / took up the red cedar bark and distributed it first among the dance owners. / As soon as all of them had it, they distributed it among the Sparrows. / As soon as they all had it Q!wē′q!ŭlxsā′lag̣a said, "Now / our Lord has reached our friends," said he and he sat down (15) with his three friends. Then spoke Daring / and said while all the Sparrows tied around their heads / the cedar bark, /

"Wâi hâi, wâi hâi, it is true, friends, true is the way / we are going along with it. Now has reached you the Lord, the red cedar bark of the supernatural power, (20) friends. I mean this, now come, friend / Closed-up-Backside (K·ᴇ'mq!ᴇxsdᴇls), you who own the privilege of getting the eagle down of the / supernatural power, come and bring it out of the room and come and / put it on this place where this magic mat has been spread out," / said he. Immediately Closed-up-Backside arose (25) and spoke. He said, /

"Wâi hâi, wâi hâi, I am Closed-up-Backside, true is / your word, true is your word, friend Daring, for I own the privilege of getting the eagle down of the / supernatural power of the winter-ceremonial-that-does-not-pass-through. I will come and bring it out / and put it on the mat spread on the floor, this which was (30) put on me by my father, Closed-up-Backside. Therefore, I do not / hesitate to stand up when you call me, friend Daring. Now / I will go and get the eagle down. Wâi hâi, wâi hâi," said he as he / went back and went into the room. He did not stay long before / he came carrying at the side a middle sized box containing the eagle down. He (35) went around the fire in the middle of the house and put it down on the / mat that was spread on the floor. Then Closed-up-Backside said, "Now has come / this eagle down, our Lord, friend Daring," said he. Immediately / Daring spoke and said, /

"Wâi hâi, wâi hâi, now welcome, supernatural one," said he as he was looking at the (40) box containing the eagle down. "You have come to make happy our / friends, you happy maker, supernatural one. Now we are happy, supernatural one, on account of what you have done. Now you, friend / Closed-up-Backside, it
has come, this eagle down and supernatural power. (1) You have 146
come and brought it out. Now handle it, for it is your privilege / to do so. I mean this, friends, now come, / friends Wrecked-Canoe (Läx·sᵋala), and you, Container-of-Advice (Hā'nag·ats!ē), and you, Place-of-Quarrels (Xō'małᴇłas), and you, Liberal-One (Ëx·stōs), / you who own the privilege to put on the eagle down at the first (5) time-beating on the boxes of the winter-ceremonial-that-does-not-pass-through," said he. Immediately / Wrecked-Canoe arose and his three friends,· / and then spoke Wrecked-Canoe and said, /

"True is your word, friend Daring, we are the real / owners of the privilege of putting on the eagle down at the beginning of the (10) time- beating of the winter-ceremonial-that-does-not-pass-through, different from the passed-through- / winter-ceremonial which is not standing near to it, as it was made by the one who made it long ago. / I mean this, now we will go," said he and they all went, / the four men who attended to the eagle down, and took a handful of eagle down with the / right hand and they went first and put eagle down on the grizzly bear dancers, (15) next on the fool-dancers. As soon as down had been put / on all the dance owners, they put the down on all the Sparrows. As soon / as all the Sparrows had down put on them, Wrecked-Canoe said, "Now / all our friends have down put on them." Then he sat down with his / three friends. Then spoke Daring and (20) said, /

"Wâi hâi, wâi hâi, o friends, now has reached you the / eagle down of the supernatural power, friends. Now only / take care that we get all that has been marked down by the supernatural power that we / have to pass through in this house. I mean this, now come, friend (25) Long-to-Eat-Food-from (MEdzē′nEwēsōᵋ), you who own the privilege of taking to the rear the / box for time-beating," said he. Immediately Long-to-Eat-Food-from / arose and spoke and said, /

"Wâi hâi, wâi hâi, indeed, true is your word, friend Daring. Truly, / I own the privilege of taking the box for time-beating to (30) try to get supernatural power and I tilt it at the rear of the / house. Now I will go, wâi hâi, wâi hâi," said he as he turned around. / Then he took one of the boxes for time-beating and / put it on his shoulder and he walked around the fire of the / house. Four times he went around the fire of the house, then he turned around (35) at the rear of the house, then he put down the box / and turned it on its side and he shook it. Then screeched the supernatural power of the / box for beating time. Then Long-to-Eat-Food-from said, "Now / it has happened well in the house, friends," said he and Running-along-Log and Place-of-Drinking-Drippings / and Many-on-Bottom-in-House and Place-of-Heat carried the boxes for time-beating (40) to the rear and put them down on each side of the one that had been first put down by / Long-to-Eat-Food-from, in front of the place where the Sparrows were sitting. As soon / as all the boxes for time-beating had been put down, Long-to-Eat-Food-from sat down. / Then spoke Daring and said, /

147 (1) "Wâi hâi, wâi hâi, it is nice. Now I begin to believe, friends, that we are / doing well on account of what I heard, the supernatural power of the boxes for beating time. / Indeed, friend Long-to-Eat-Food-from, indeed I know that you always / purify yourself so that nothing evil may happen to your privilege. I mean the (5) supernatural power of the box for beating time. Now it wishes that we should all / hear it. I mean this, now come, friend Clover (T!ō′xsōs), you who / own the privilege of bringing out the batons," said he. / Immediately Clover arose and spoke and / said, /

(10) "Wâi hâi, wâi hâi, true is your word, friend Daring. I am truly / the owner of the privilege of bringing the batons of the supernatural power and I come and distribute them / among our

friends. Now I will go and get them; that is what was given to me / by the supernatural power, wâi hâi, wâi hâi," said he as he went back / and went into the room. He did not stay long before he came (15) back carrying in his arms many batons. Then he walked and went / around the fire in the middle of the house. As soon as he arrived at the / rear, he gave one baton each to the / Sparrows. He did not give any to the dance owners for / they all were given the supernatural power in the house. As soon as he (20) had given out all the batons he said, "Now, friend Daring, now they all / have the batons, our friends," said he and he sat down. / Then spoke Daring and said, /

"Wâi hâi, wâi hâi, it is nice, friends. Now these batons / have gone to you, friends. Now we are approaching the end marked out by the (25) supernatural power of what we are to do. I mean this, friends, now / your hearts are getting happy for now has come all / that has been said by the supernatural power to our late grandfathers, (all) that / is to be done in the winter-ceremonial-that-does not-pass-through. I mean this, now come, / friends Wrecked-Canoe and you, Container-of-Advice and you, Place-of-Quarrels and you, Liberal-One, (30) you who own the privilege of calling the Head Sparrow, / Only-One (ᵋnᴇ′msg̣ᴇmōd), who owns the privilege of coming and trying to put the supernatural power into the floor / of this house," said he. Immediately Wrecked-Canoe and his / three friends arose and Wrecked-Canoe spoke / and said, /

(35) "Wâi hâi, wâi hâi, truly, friend Daring, we really / have the privilege of calling our friend Only-One to come / into this house of the winter-ceremonial-that-does-not-pass-through. Now / we will go to him," said he as he turned around. Then turned around all / the three friends and they went around the fire in the middle of the (40) house and went out of the door. They did not stay outside for a long time before / they came in again and stood inside the doorway. / Then Wrecked-Canoe spoke and said, /

"Wâi hâi, wâi hâi, now we have come, friends, we have come,
(1) friend Daring, you who are the Head Sparrow. Now only take 148
care / when will come in our Head Sparrow, Only-One." Then stopped / his speech as Only-One came in carrying a baton / and swinging it, saying while he was walking, "Wâi hâi, wâi hâi, hai, hai." As soon as (5) he arrived at the rear of the house he turned around and beat fast time / on the box for beating time that began to screech. Then all the / Sparrows also beat time on the many boxes for beating time. / They said, "Wahâ wâhâ hâi hâi hâi hâi hâi hâi hâi hâi hâi hâi." /

As soon as they ended they kept still for a while and then beat time (10) Only-One; then he said, "Hōᵋ hōᵋ hōᵋ hōᵋ hōᵋ hōᵋ hōᵋ hōᵋ / hōᵋ hōᵋ hōᵋ hōᵋ wolf." /

As soon as they ended they kept quiet for a while and then he beat time / with all the Sparrows and he said, "Ha ma ma ma ma ma ma," with all the / Sparrows, the word of the ghost dancer. As soon as this was ended (15) they kept still for a while and then he beat time and he said, "Ho ho ho ho / ho ho ho," the voice of the healing dancer. Then Only-One went around the / fire in the middle of the house, stooping down and beating on the floor with his / baton. As soon as he reached the rear of the house / the Sparrows stopped beating time. Then Only-One (20) just stood still wearing around his neck a flat ring of red cedar bark, / and flat was his head ring of red cedar bark. Behind his head ring / was one white feather from the tail of an / eagle. His face was blackened and eagle down was put on him. / He was still standing still and then Daring spoke (25) and said, /

"O friends, now this house has become supernatural. / Thank you, friend Only-One, you have come and made supernatural / this house. Now is this our word which we are doing? / This was marked out by the supernatural power for our late grandfathers. I mean this, (30) friend, you, friend Only-One, for this is the end of my privilege / of my being speaker of the house. Now I will go and sit down, for I /shall only be a spectator, friend Only-One. It is your privilege / to be speaker of the house when time is beaten for / the children of our friend Place-of-Eating-Burnt-Stones to come and dance. Now (35) that is the end," said he. Then Only-One spoke and / said, /

"Wâi hâi, wâi hâi, indeed, true is your word, friend Daring. Indeed, now / is ended the privilege made by the supernatural power for your place. Now it is my / privilege made by the supernatural power to come into this house (40) to give it supernatural power. This is the saying of the supernatural power to our / late grandfathers, and we shall just try to follow it. I mean that we / do not do anything new. I mean this, this has the name of the first /
149 beating on boxes, that has come into this house which has (1) two names; the house of the winter-ceremonial-that-does-not-pass-through / and the house of the winter-ceremonial-of-this-side. I mean this, now keep ready / with your batons, song leaders, that those may come out / who have been taken by the supernatural power, and dance," said he.

(5) Immediately the song leaders began to sing the new songs made. / Then came the youngest daughter of Place-of-Eating-Burnt-Stones, dancing out of the room and she / danced around

the fire in the middle of the house. / As soon as she came to the rear of the house she remained there still dancing. / Now her dance was the healing-dance. As soon as the song ended (10) she went back. Now Halibut-Face and Place-of-Going-to-the-Doorway / stood near the dancers. There was one song. / Then the song leaders sang again, the song of the elder sister of the one who had just / finished dancing. Then she came dancing out of the room and / danced around the fire in the middle of the house. As soon as she reached the (15) rear of the house she was still dancing. When / the song ended she went back and went into the room. / Now her dance was turned-into-a-fool and her name was Woman-Turned-into-a-Fool (Nōłᴇmēᵋstaᵋlidzᴇmg̣a). / Then her younger sister who had the healing-dance had the name Head-Healer (Hë'lik·ᴇmēg·îlis). / Her head ring was just flat red cedar bark and also her neck ring (20) (there are two names, also "tied around the neck"). All have the same kind of / cedar bark, and eagle down is put on them. They have no sacred room. / Then the song leader sang again and she came dancing out of the room, / the middle sister. She danced around the fire in the middle of the house. / As soon as she came to the rear of the house she stood there, still dancing. (25) As soon as the song was ended she went back and / went into the room. Now her dance was the speaker dance. / Her name was Made-to-be-Head-Speaker (Yāq!ᴇntᴇyig·iᵋlakᵘ). Then the song leaders sang also / the wolf dance song (literally, treasure-sounding song). Then the wolf-dancer came crawling out of the room. / She crawled around the fire in the middle of the house. As soon as she arrived (30) at the rear of the house she turned around and lay on her stomach / and only her head was dancing. As soon as the song ended / Only-One said, "Yēhē'ē," and then together / said the Sparrows, "Yēhē ē hō hō hō." Then beat time all / the Sparrows on the boxes for time beating and immediately the wolf dancer (35) crawled into the room. Only -One never / spoke according to the ways of the winter-ceremonial-that-does-not-pass-through. / Her name is Crawling-all-over-the-World (G·îlg·ᴇyalis). Then the grizzly bear dancer cried, "Oh", / and they tied a rope around her waist. It was being held by Halibut-Face and / Place-of-Going-to-the-Doorway, as she was going around the fire in the middle of the house. (40) Then the song leaders sang the new song for taking care of the grizzly bear of the / eldest of the daughters of Place-of-Eating-Burnt-Stones. As soon as / she arrived at the rear of the house she went back and went into the (1) room. When the 150
song was ended, then at last spoke / Only-One and said, /

"Wâi hâi, wâi hâi, hai hai, our grandfathers were told by the /

supernatural power to say this in the winter-ceremonial-that-does-not-pass-through. Now (5) we have finished, friends. Now we have seen / what has been put by the supernatural power into them, to be the dancers of the children of our friend, / Place-of-Eating-Burnt-Stones. I mean this, friends, now assemble / according to your societies. I mean this, friends, these / are the Wonderful Ones (the dance owners) and the Sparrows, the Mallard Ducks, and the Sea Parrots (10) and the Stingy Ones, and the Sea Lions; and those are the / Sparrow women, the Larks, and the Crows. / Now I promise a feast for you," said he. And Only-One said, "There will be food / for you, wonderful Ones; there will be food for you, Mallard Ducks; there will be food / for you, Sea Parrots; there will be food for you, Stingy Ones; there will be food (15) for you, Sea Lions; and you also, Ladies. There will be food for you, Larks; / there will be food for you, Crows; there will be food for you, Vain-Ones; / and you, little Sparrows. There will be food for you, little Sparrows. / It is hers, Head-Healer's, the daughter of Place-of Eating-Burnt-Stones. / It will be given quickly while we are in this house tonight," (20) said he. Now they were given food. As soon as they had finished eating / Only-One spoke and said, /

"Wâi hâi, wâi hâi, hai hai, now this is the word of the supernatural power to our / late grandfathers, that she shall do this in this winter-ceremonial-that-does-not-pass-through. / This is just followed by us. I mean this, come, (25) arise from your seat, Place-of-Giving-enough-to-Eat (MEnłō'sEᵋlas) and dance," said he, as he called the / name of the niece of Rotten-Tail (DzE'lk·!Exsdē), the head chief of the / numaym Maă'mtag·ila. Now the song leaders sang / her song and Place-of-Giving-enough-to-Eat only arose from her seat / and went to the rear of the house and danced there. As soon as the song was ended (30) she went back and sat where she had been sitting before. / Then spoke Rotten-Tail and said, /

"Wâi hâi, wâi hâi, indeed, true is your word, friend Only-One. This / word of the supernatural power what we are to do in this winter-ceremonial-that-does-not-pass-through. / I mean this, it seems we are doing this in the right way, (35) friends. I mean this which I am going to say. There will be food for you, / Wonderful Ones; there will be food for you," said he naming all the Sparrows, / "tomorrow," said he. Then spoke Only-One / and said, /

"Wâi hâi, wâi hâi, indeed, friends, this is the word (said) by the supernatural power (40) to our late grandfathers, this which they were to do in this winter-ceremonial-that-does-not-pass-through. / The promising of the chiefs began from the first chiefs, the heads of / all the numaym. I mean what you say, friend Rotten-Tail. / Now you

have promised a feast. You are using well your name, indeed, you 151
have that privilege. (1) Now come, friend Place-of-Feeling-Hungry (Pō'sq!aas) and dance," said he, as he named the niece of / Container-of-Advice, the head chief of the numaym ʟō'ᵋyalałaᵋwē. / Immediately Place-of-Feeling-Hungry arose and went to the dancing place at the / rear of the house. Now the song leaders began to sing her song (5) and Place-of-Feeling-Hungry danced. As soon as the song of Place-of-Feeling-Hungry was at an end / she walked and sat down again / where she had been sitting before. Then spoke Container-of-Advice / and said, /

"Wâi hâi, wâi hâi, indeed, friends, would it not be in vain to (10) hide from our privileges, for it is said that the supernatural power advises us / and brings us into this house of the winter-ceremonial-that-does-not-pass-through, / that we promise feasts to you, friends. Therefore it is a cause of fear, / for many die who do not obey the advice of the supernatural power telling / us what to do. I mean this, friends, there will be food for you, (15) Wonderful Ones." And he promised food for all the Sparrows and / Sparrow women and the little Sparrows. "It belongs to Place-of-Feeling-Hungry, the daughter / of Container-of-Advice. It will be done quickly," said he. Then spoke / Only-One and said, /

"Wâi hâi, wâi hâi, hai hai, it is nice, it is nice what you say, friend (20) Container-of-Advice. This is good, this is good, that we obey the advice / of the supernatural power given to our late grandfathers. This is the reason why they never became secular / in this which has two names; the winter-ceremonial-that-does-not-pass- through and / the winter-ceremonial-of-this-side, which is not standing together with the winter-ceremonial-that-passes-through, / for it is different from this. I mean this, friends, (25) now come, friend Inviter (ʟē'ᵋlēnoxᵘ) and dance at this dancing place here," / said he to the daughter of Speaking-rightly-on-the-Ground (Hë'ldzaqŭlᴇls), the head chief / of the numaym Sē'nʟ!ᴇm, he referred to her. Immediately / Inviter arose and went to the rear of the house and then the/ song leaders sang her song and Inviter danced. (30) As soon as her song was at an end she walked and / sat down in the place where she had been sitting before. Then spoke Speaking-rightly-on-the-Ground, / the father of Inviter, and said, /

"Hai, hai, nice is the dance of our friend, but our friend knows well / her dancing. Indeed, I only continue to make dance (35) our friend in the winter-ceremonial-that-passes-through and also she only continues / dancing in this winter-ceremonial-that-does-not-pass-through. She just continues / to dance with the secular songs. I mean this, I really / attend well to the advice given by my late father to me in regard to the advice given by the / supernatural power to him. I mean this." Then he said, "There will be food for you, Wonderful Ones." (40) Then he just said "food" for all the Sparrows. / As soon as he had promised a feast to them he said, "This belongs to Inviter the / daughter of Speaking-rightly-on-the-Ground," said he. Then spoke Only-One / and said, /

152 (1) "Wâi hâi, wâi hâi, hai hai, true is your word, Speaking-rightly-on-the-Ground, for / what is there of which we are ignorant in regard to what is done by you? However, nice is your / word, friend Speaking-rightly-on-the-Ground. You are attending really well to your privilege. / You keep well the word of the supernatural power to you. I mean this, (5) now come, friend Place-of-Many-Mouths (Q!ā′yaxstaᵋlas), come and dance at your / dancing place here," said he. Immediately Place-of-Many-Mouths arose / and went to the rear of the house and the song leaders / began to sing her song. Then Place-of-Many-Mouths danced. / Now her father, Whose-Feet-are-Seen (Dō′doxsidzesōᵋ), the head chief of the (10) numaym La′ălax·sᵋᴇndayo stood next to his daughter / while she was dancing. And as soon as Place-of-many-Mouths ended / she walked and sat down where she had been sitting before. Then / spoke Whose-Feet-are-Seen and said, /

"Hai hai, o friends, this is the secret of my ancestor (15) La′lax·sᵋᴇndayo, for he left Ta′yag̣oł and went to Crooked Beach. / That is the reason why my numaym has the name La′ălax·sᵋᴇndayo, the one who has the privilege of / handling the winter-ceremonial-that-passes-through, and this, the winter-ceremonial-that-does-not-pass-through, / those that do not stand together, the two kinds of winter ceremonial. I mean this, now I / promise a feast. There will be food for you, Wonderful Ones; there will be food for you, Mallard Ducks; (20) there will be food for you, Sea Parrots; there will be food for you, Stingy Ones; / there will be food for you, Sea Lions; there will be food for you, Sparrow women; / there will be food for you, Larks; there will be food for you, Crows; / there will be food for you, Vain Ones; there will be food for you, little Sparrows. / It belongs to Place-of-Many-Mouths, the daughter of Whose-Feet-are-Seen, wa, wa," said he. (25) Then spoke Only-One and said, /

"Wâi hâi, wâi hâi, hai hai, true is your word, friend Whose-Feet-are-Seen, / for he, La′lax·sᵋᴇndayo, is the root of all the winter ceremonial (songs). / Now your words are finished, friend Whose-Feet-are-Seen. This is / marked down by the supernatural power this which we are doing in this house. (30) I mean this, now we are finished in the house, friends. Now / only stay comfortably, Wonder-

ful Ones, in this house and watch it," / said he. Immediately all the Sparrows went out / and went home to their houses when it was nearly daylight in the / morning. They only slept for a short time and then they arose. (35) Immediately Rotten-Tail cleared out his house. When / it was done he called Dä'mis and Many-Faces (Q!ēg̣Emāla) and TE'mk·ElsEla and / Goose (NExā'q) to go to his house,for these four / Sparrows own the privilege of inviting the tribes to go to a feast / to the one who has promised a feast. As soon as the four Sparrows came into the house, (40) Rotten-Tail told them to dress, I mean this by / dressing up, to put tallow on their faces and to blacken their faces with / charcoal and to put on broad red cedar bark headrings and neckrings / of red cedar bark and always to wear button blankets. (1) As soon as this was done 153
Rotten-Tail spoke and / said to them, /

"O friends, now you will go, friends, to invite / our friends, Place-of Giving-Enough-to-Eat, that all may come in. Indeed (5) you are the owners of the privilege of inviting in this winter-ceremonial-that-does-not-pass-through. / I mean this, it is different from inviting to the winter-ceremonial-that-passes-through. / Now go, friends," said he. /

Immediately the four Sparrows went out / of the house, all carrying the Sparrow canes and (10) they went right to the end at the west end of the village site and they went into / the doorway of the house. Then Dä'mis alone in a loud voice / named the names of those who were being invited, for he said, "Go to his door." / He said so naming the names of everyone living in / each house. As soon as all the names had been named, (15) the four Sparrows said together, "It is for Place-of-Giving-enough-to-Eat." / Then they took turns saying, "Go quickly," said they as they / went out. Now they said the same in all / the houses. As soon as they had been to all the houses they went into / the house of Rotten-Tail and they took a short rest after that. (20) Now I will stop talking about the inviting, for you / know that they go back four times, the four / inviting Sparrows up to the time when the four / calling Sparrows went back to call the Wonderful Ones to the house of / Place-of-Eating-Burnt-Stones. Now came the Wonderful Ones behind the four (25) inviting Sparrows. They went into the house and they stood / inside the doorway. Then Dä'mis said, "O friends, / now our friends have come here," said he as they sat down. / Then the Wonderful Ones came in and sat down in the / rear of the house. As soon as they were seated (30) Only-One spoke and said, /

"Wâi hâi, wâi hâi, hai hai, o, friends, now you have all come / into your well prepared seats, friends Wonderful Ones. / Now be

comfortable, Mallard Ducks; and you, Sea Parrots, and you, Stingy Ones; / in your seats; (and yon) Sea Lions. Now be comfortable in your (35) seats, Larks; and you, Crows; and you, Vain Ones; / and also you, little Sparrows, be comfortable in your seats, / the seats made when first daylight came into our world. I mean this, now / sing, friends, and tell our world that we are feasting. / Take the batons and distribute them among our (40) friends," said he. Then two young men went to get the batons / and the young men distributed the batons among the / song leaders and the Sparrows. As soon as they all had them / Anchor-Line (Mō'gwanâᵋyē) arose who
154 belongs to the numaym Maă'mtag·ila, for (1) Anchor-Line is the next man under Rotten-Tail. Then he spoke / and said, for he belongs to the Mallard Ducks, /

"Wâi hâi, wâi hâi, indeed, friends, it is true, friend Only-One, according to the / way it is done in the winter-ceremonial-that-does-not-pass-through that begins from the top downward. (5) This Rotten-Tail, he stands at the head of us, and I / am the next one after him, in my seat according to the word of the supernatural power that tells us what to do. / Now I obey him. I mean this, friends, now / sing the song of Walking-to-Meet (Qā'qăsâlas), that she may dance," said he. / Immediately the song leaders began to sing and Walking-to-Meet arose (10) from her seat and went to the rear of the house and danced. / Then Anchor-Line stood close to his daughter while she was dancing. / As soon as the dance was ended, Walking-to-Meet walked and / sat down where she had been sitting before. Then Anchor-Line invited / Only-One to go to the place where he stood in the rear of the house (15) and then Anchor-Line whispered with Only-One. As soon / as they had finished whispering Only-One spoke and said, /

"Wâi hâi, wâi hâi, hai hai, I think the heart of the supernatural power is glad, / for we do not disobey all that has been told, that we / should do. I mean this which I am going to say. Now sweet food (20) for you, Wonderful Ones; sweet food for you, Mallard Ducks; / sweet food for you, Sea Parrots; sweet food for you, / Stingy Ones; sweet food for you, Sea Lions; / and for you, Sparrow women; sweet food for you, Larks; / sweet food for you, Crows; sweet food for you, (25) Vain Ones; sweet food for you, little Sparrows. / It is hers, Walking-to-Meet, daughter of Anchor-Line, who is dancing on the floor," said he. / Then arose Eater-Face (Hă'mgᴇm) who belongs to the numaym / ʟō'ᵋyalalaᵋwē, the man under Container-of-Advise (Hanag·ats!ē), the head chief of the / ʟō'ᵋyalalaᵋwē. He spoke and said, /

(30) "Wâi hâi, wâi hâi, indeed, friends, we are told by the / supernatural power to do this, to begin from the first place. / I

mean this, come, friend, Mō'mtᴇᵋlas and dance at this your / dancing place," said he as he named his daughter. Immediately / Mō'mtᴇᵋlas arose and went to the rear of the house and her father (35) followed her and stood by her side. Immediately the song leaders / sang her song and Mō'mtᴇᵋlas danced. / As soon as her song was at an end, Mō'mtᴇᵋlas walked and / sat down where she had been sitting before and Eater-Face / immediately called Only-One to go to him, as Eater-Face was still standing (40) in the rear of the house. As soon as Only-One / had gone to the place where he was standing Eater-Face whispered to him telling him that he would promise a feast / for his daughter Mō'mtᴇᵋlas for her dancing. As soon as they had finished / whispering together Only-One spoke and said, /

155 (1) "Wâi hâi, wâi hâi, hai hai, indeed, friends, indeed, this is the way / of the heart of our friend, Eater-Face. He / would have been ashamed (literally, the skin of his face would be thin) if he did not show his privilege of making dance / our friend Mō'mtᴇᵋlas and promise a feast for his friends. (5) I mean this, now come, friend Mō'mtᴇᵋlas, come and dance / at your dancing place," said he and immediately Mō'mtᴇᵋlas / arose and went to the rear of the house. Immediately / the song leaders began to sing her song. Then Mō'mtᴇᵋlas danced. / As soon as her song was at an end she went and (10) sat down where she had been sitting before. Then spoke Only-One / and said,'

"Wâi hâi, wâi hâi, hai hai, indeed, friends, indeed, our friend here, / Eater-Face, owns the privilege of promising a feast in this / winter-ceremonial-that-does-not-pass-through. He speaks after our friend Container-of-Advice according to the (15) words of the supernatural power of the winter-ceremonial-that-does-not-pass-through which does not / stand near to the supernatural power of the winter-ceremonial-that-passes-through. I mean this, friends, / clams for you, Wonderful Ones." Now he said the same to all, / as he promised feasts to the Sparrows. As soon as he had / promised feasts to the Sparrows, he said, "It is for Mō'mtᴇᵋlas, the daughter of (20) Eater-Face," said he. As soon as Only-One stopped speaking / Winter-Dancer (Ts!äqᴇlalis) arose, who belongs to the numaym / Sē'nʟ!ᴇm. He spoke and said,'

"Hai, hai, indeed, friends, now you have finished your speech, / friend Eater-Face. This is no new saying about your privilege, (25) the privilege made by the supernatural power to be the privilege of our late grandfathers. / It came to be brought over to my father, this privilege and the name / Winter-Dancer. And it came and was brought over by my father to me. / Now it fits me well, I mean this, friends, / now come, friend Place-of-Heat and dance in this your (30) dancing place," said he. Immediately Place-of-Heat arose and / went to the place where her father, Winter-Dancer, was standing in the rear of the house. / Then the song leaders sang her song. Now / Place-of-Heat danced. As soon as her song was ended / she went and sat down where she had been sitting before. Then (35) Winter-Dancer called Only-One to go to the place where he was standing in the rear of the house. / Immediately Only-One went there. Then Winter-Dancer / said to him, "Go on and promise a feast for Place-of-Heat," said he. Immediately / Only-One spoke and said, /

"Wâi hâi, wâi hâi, hai hai, indeed, friend Winter-Dancer, you are an expert (40) in taking care of a child. Place-of-Heat is dancing all the time for all the / tribes. I mean this, friends, do not be downcast, / just be happy according to the words of the supernatural power that told us / what to do. I mean this which I am
156 going to say. Now it will be soaked salmon for you, (1) Wonderful Ones; soaked salmon for you," said he naming every one / of the names of the Sparrow societies. "It belongs to Place-of-Heat, / the daughter of Winter-Dancer," said he. Immediately arose / Going-up-Stream (ᵋnā'lolala) who belongs to the numaym La'ălax·sᵋᴇndayo. (5) He spoke and said, /

"Wâi hâi, wâi hâi, indeed, true is the saying of the supernatural power, / when it spoke to our late fathers what they should do in this winter-ceremonial-that-does-not-pass-through / which is different from the winter-ceremonial-that-passes-through. Now I / have the privilege of speaking after Whose-Feet-are-Seen, for he is the first (10) to promise a feast and I promise a feast next. Indeed for I stand behind him, for he / stands at the head of my numaym, the La'ălax·sᵋᴇndayo. I mean this, / now come, friend Mat-Carrier (Łēᵋ'wēwatᴇlalił) and dance at this your / dancing place," said he. Immediately Mat-Carrier arose / from the place where she was sitting and went to the rear of the house to the place where was standing her father, (15) Going-up-Stream. Then the song leaders sang her song and / Mat-Carrier danced. As soon as her song was at and end / she walked and sat down again at the place where she had been / sitting before. Then Going-up-Stream asked Only-One to / promise a feast for Mat-Carrier. Then spoke Only-One (20) and said, /

"Wâi hâi, wâi hâi, hai hai, indeed, friend Going-up-Stream, how is it possible for you not / to stand up and make dance our friend Mat-Carrier? / This is the reason why I say this. Now we are really doing well going through what / has been marked down by the supernatural power, what we are to do in this house,

(25) friends. It is nice, it is nice, thank you, friends. / I mean this, now meat for you, Wonderful Ones; / meat for you, Mallard Ducks; meat for you, / Sea Parrots; meat for you, Stingy Ones; / meat for you, Sea Lions; and also for you, (30) Sparrow women; meat for you, Larks; / meat for you, Crows; meat for you, / Vain Ones; meat for you, little Sparrows. It belongs to/ Mat-Carrier, the daughter of Going-up-Stream," said he. Then arose / Place-of-Eating-Burnt-Stones, the one who gave the winter-ceremonial-that-does-not-pass-through. He spoke (35) and said, /

"Hai, hai, O friends, thank you, for now you are treating well this / house. Now you respect what the supernatural power said to our / late fathers. I mean this, friends, now you have finished / using your privileges, you, Anchor-Line and you, Eater-Face, and you, (40) Winter-Dancer, and you, Going-up-Stream. Thank you, friends, / that is what I say, Rotten-Tail," said he. As soon as sat down / Place-of-Eating-Burnt-Stones, the young men began to look after the dishes. The dried salmon was taken / and was being scorched on the fire in the middle of the house (1) while 157
other young men poured grease into the grease dishes. / As soon as all the scorched salmon was broken into pieces / they put it into the dishes. Then they put them in front of the / grizzly bear dancers and next in front of the fool-dancers. (5) Next to the fool-dancers were the thunderbird dancers and the Qō′los. / As soon as all the Wonderful Ones had their dishes they put them in front of / all the Sparrows and the Sparrow women. Then / all ate the dried salmon, and the grease dishes with / the grease in it were put on top of the dried salmon. As soon as they had finished eating the (10) dried salmon the Mallard Ducks cried out as they were eating and said, / "These Mallard Ducks keep on digging, Łā, łā, łā." Then the Sea Parrots said, / "These Sea Parrots keep on diving, Hă hă hă hă." Then said the Greedy Ones, / "We will go on having enough to eat." Then said / the Sea Lions, "These Sea Lions go on looking for food, ā, ā, ā," (15) And then the women Sparrows also cried out after eating. / The Larks said, "These Larks go on pecking, / wā′xᵋwăxŭlī′dzᴇlē′dzᴇlē′, wā′xᵋwăxŭlī′dzᴇlē′dzᴇlē′. Then said / the Crows, "These Crows continue pecking, k·āx, k·āx, / k·āx, mawawoi′." Then the Vain Ones said, "It is going to be great." Then (20) the little Sparrows said, "The little Sparrows go on pecking," / said they. As soon as all the Sparrows had cried out what they said after eating / Only-One spoke and said, /

"Wâi hâi, wâi hâi, hai hai, it is nice, friends, now you / have cried out after eating, friends, according to what the supernatural power said we should say (25) in the Winter-ceremonial-that-does-not-pass-through. Now go on and be happy. Now we have done rightly / according to the ways of our late fathers. I mean this, friends, now / take care, you, song leaders, you, Container-of-Advice / and you, friend Nōłt!ēᵋ. It is well that you song leaders know the songs. / I mean this, friends, go on and sing (30) your feast songs," said he. Immediately Logs-Floating-on-Water (G̣ayᴇ'mg·îłtāla), / the head chief of the numaym G·ē'xsᴇm, arose and / spoke; he said, /

"Hai hai, it is nice, you are going on well, friends, now you imitate our / late fathers, as I am watching what you are doing, (35) friends. Now the heart of the supernatural power of the winter-ceremonial-that-does-not-pass-through is good. / I mean this, this is my privilege to be the last to speak after you/ have promised your feasts. I mean this, now come, friend Wrong-Back-in-House (Ō'dzēg·aᵋlīlas), / come and dance at this your dancing place," said he to his daughter. / Immediately Wrong-Back-in-House arose from the place where she was sitting and went (40) to the rear of the house. Immediately the song leaders / sang the song with fast beating and Wrong-Back-in-House danced. / Then Logs-Floating-on-Water stood next to his daughter while she / was dancing, and also Only-One was standing next to his
158 niece, (1) Wrong-Back-in-House, while she was dancing. As soon as the song with fast beating was at an end / the song leaders sang a song with slow beating and as / soon as the song of Wrong-Back-in-House was at an end she walked and went back / and sat down at the place where she had been sitting before. Then spoke (5) Logs-Floating-on-Water and said, /

"Hâi, hâi, it is nice, how nice is our friend, Wrong-Back-in-House! / She knows her dance, the healing-dance. Now you will see again / our friend. That is her dance that is always seen by you. I mean this, / friends, now I will promise a feast for you, friends. Now fresh fish (10) for the Wonderful Ones; fresh fish for the Mallard Ducks; / fresh fish for the Sea Parrots; fresh fish for the / Stingy Ones; fresh fish for the Sea Lions; and you, / Sparrow women, fresh fish for the Larks; / fresh fish for the Vain Ones, and fresh fish for the (15) little Sparrows. It belongs to Wrong-Back-in-House, the daughter of Logs-Floating-on-Water," / said he. Immediately Only-One spoke and / said, /

"Wâi hâi, wâi hâi, hai hai, now your speech is finished, friend Logs-Floating-on-Water. / Now will again be seen our friend Wrong-Back-in-House (20) who is made to be a dancer, Wrong-Back-in-House. Indeed, why should you not do this way, friend

Logs-Floating-on-Water, / for Wrong-Back-in-House? I mean this, for this was told to our late grandfathers / by the supernatural power that we should be the last to promise a feast, when all our friends have finished / promising feasts, therefore we now own the privilege / of what we have been doing. I mean this, friends, now come, (25) you, friend Woman-Turned-into-a-Fool, come and dance at this your / dancing place," said he, naming Wrong-Back-in-House, for turning-into-a-fool / was the dance of Wrong-Back-in-House from her uncle, Only-One. Immediately / Woman-Turned-into-a-Fool arose and went to the rear of the / house and immediately the song leaders sang (30) her song with fast beating of batons. Then she danced. As soon as / the song with fast beating was at an end the song leaders sang / a song with slow beating and she danced again. Then / Logs-Floating-on-Water and his younger brother, Only-One, stood close to the dancing / Woman-Turned-into-a-Fool. As soon as her song was at an end (35) she sat down where she had been sitting before. Then stood in a line / Logs-Floating-on-Water and Only-One, and Logs-Floating-on-Water spoke / and said, /

"Hai, hai, O friends, now the supernatural power has obtained what he marked down long ago / as the ways of our late grandfathers. This came to us being told by our (40) late grandfathers to our fathers, and that which came being told by our / fathers to us. Now we only follow the road made / for us. I mean this, friends. It is, nice, this which has the name winter-ceremonial-that-does-not-pass-through / which does not stand near to the winter-cere-
monial-that-passes-through. (1) This is the reason why I say this 159
to you, friends, only take care and / do not feel uneasy about the words that will be changed by the / supernatural power when we are doing this in different ways. I mean this, now I promise a feast / for you, friends. Food for you, Wonderful Ones; (5) food for you, Mallard Ducks; food for you, Sea Parrots; / food for you, Stingy Ones; food for you, Sea Lions; / food for you, Larks; food for you, / Crows; food for you, Vain Ones; food for you, / Little Sparrows. It belongs to Woman-Turned-into-a-Fool, the daughter of Only-One," (10) said he. As soon as he finished they served / a second course, crab-apples, after the dried salmon. All the crab-apples were put into dishes and / they were put down in front of the Wonderful Ones and the Sparrows. Then / were first distributed the spoons. Then they all / ate crab-apples. As soon as they had finished they (15) all cried out. After they had done so Only-One spoke / and said, /

"Wâi hâi, wâi hâi, hai hai, it is nice, friends, now we have done well. / I mean this, now this will be the word of the supernatural power that we / shall say so. Now go ahead, friends. Now it is well (20) placed in front of you, friends. That is what I say, Rotten-Tail, Container-of-Advice. / That is what I say, Speaking-Rightly-on-the-Ground, Whose-Feet-are-Seen," said he. Now / he finished after this. Then all the Wonderful Ones went out / and they went together to go into the house of Place-of-Eating-Burnt-Stones. / Then also went out of the house all the Sparrows and they went home to their (25) houses. Now they just kept on feasting for four days / until the time when they were going to beat time again on the boxes when all those / gave feasts who had promised a feast for these four days. As soon as the four days / were past since the first beating of time on the boxes, then / Place-of-Eating-Burnt-Stones invited Running-Along-Log and Place-of-Drinking-Drippings and Many-on-Bottom-in-House and (30) Place-of-Heat, the same four men who had been the first inviters, to go and invite / all the Sparrows, for now they were going to beat time again on the boxes / that night. As soon as the four inviters, the / Sparrows, had come into the house of Place-of-Eating-Burnt-Stones in the evening, Place-of-Eating-Burnt-Stones asked / them to dress up. As soon as this was done (35) they went out of the house. Now they just did as they had / done before, as they said when they went inviting and when Running-Along-Log said, "Now we are / going in, friends," then said Place-of-Drinking-Drippings, "Now we / will beat time on the boxes, friends," and then said Many-on-Bottom-in-House, "Now we / will look on, friends." And then said Place-of-Heat, (40) "Let us go quickly, friends." /

As soon as they had gone to the end of the village they went into the house of / Place-of-Eating-Burnt-Stones and they took a short rest and they only / did the same as they had done before when they invited, and when they beat time on the boxes the first
160 time. As soon as (1) all the Sparrows were in, spoke the one who was / now the speaker of the house, Only-One, and said, /

"Wâi hâi, wâi hâi, hai hai, now come, friends, come and / sit down well in your seats in this that is well made. It is not our (5) saying, all that we are doing in the winter-ceremonial-that-does-not-pass-through, / which has two names; also the winter-ceremonial-on-this-side. Now this / house has the name receptacle-of-the-winter-ceremonial-on-this-side-house. This is the name used / by the supernatural power as it is named. Now we are only / trying to follow the words of the supernatural power who told us what to do. I mean this, (10) friends, now I will engage my friends to dance close to the / children of our friend Place-of-Eating-Burnt-Stones. Now I engage you, / friend Place-of-Giving-Enough-to-Eat; now I engage you, friend Mō′mtᴇᵋlas; / now I engage you, friend Inviter; now I engage you, / friend Place-of-Many-Mouths. Now you will dance close to the five children (15) of our friend Place-of-Eating-Burnt-Stones. Now you will stand up / at the places where you are sitting, said he. / Immediately the four women stood up and went into the room. / Then they distributed the batons among the song leaders and the / Sparrows. As soon as they stopped, the song leaders sang the (20) newly made songs and Place-of-Giving-Enough-to-Eat came out first / dancing out of the room and Mō′mtᴇᵋlas came next to/ the youngest of the children of Place-of-Eating-Burnt-Stones. Inviter came / with the middle one behind them, and they danced around the / fire in the middle of the house. As soon as they reached the rear (25) they stayed there dancing. As soon as her songs were ended / they went back and went into the room while / Halibut-Face and Place-of-Going-to-the-Doorway were standing near the dancing women. / They continued doing so with the five daughters / of Place-of-Eating-Burnt-Stones. They did not promise feasts except that (30) Place-of-Eating-Burnt-Stones asked Only-One to speak and / to give away kettles to the Wonderful Ones and to the / Sparrows who brought them out of the room and / they put them down near the door of the house. / As soon as the kettles had been put down Only-One spoke (35) and said, /

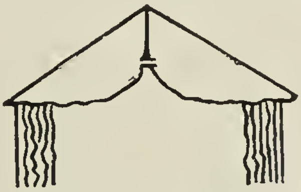
"Wâi hâi, wâi hâi, hai hai, it is true, friends, this is, this is the word of / the supernatural power telling us what to do. It is nice! Now have come and shown themselves the / kettles, these trifles which will be caused to disappear by the supernatural power, as it / comes rubbing against the children of our friend, Place-of-Eating-Burnt-Stones. (40) I mean this. Now come, Tally-Keeper, you, friend Winter-Dancer, and let us give away these kettles to our friends," (1) said he. Immediately Winter-Dancer went to 161 where Only-One was standing. / The first to be called by Winter-Dancer were the grizzly bears; / the next the fool-dancers; next after the fool-dancers the / thunderbird dancers. As soon as they had been given to all the Wonderful Ones (5) they gave away to the Sparrows. As soon as they had been given to all of them, spoke / Only-One and said, /

"Wâi hâi, wâi hâi, hai hai, Oh, nice is what we are doing, / friend Place-of-Eating-Burnt-Stones. Now this is following that which has been marked out by our / late grandfathers. I mean this, friends, now we have nearly gone to the end (10) of what was referred to by the supernatural power that we should do in this winter-ceremonial-that-does-not-pass-through. / I mean this, now you, friends Wonderful Ones and you, / all Sparrows, now purify yourselves that you may be pure, for / four days beginning with this night, until the time when we shall again / beat time on the boxes, for only two times more we shall beat on the boxes; then (15) it will be done," said he. Then Daring replied to his speech / and said, /

"Hai, hai, good is your word, friend Only-One, that you told / our friends to purify themselves to be pure, for they do not / know the orders of the supernatural power given to us in these four days, (20) beginning with this night, until the time when we shall again beat time on the boxes. / I mean this, friends, don't let us finally have misfortune, / for we have nearly gone to the end of the ways of the winter-ceremonial-that-does-not-pass-through. / I mean this, friends, now only take care. / These are the kettles, friend Only-One, now it is good. (25) This is the word of the supernatural power telling us what to do. / Now thank you, friend Place-of-Eating-Burnt-Stones. Now you have hit the ways of my / late fathers in this winter-ceremonial-that-does-not-pass-through. Now you have done it correctly," / said he. Then all the Sparrows went out of the house after this. / The Sparrows kept on giving feasts to one another for four (30) days, until the time when they were again going to beat time on the boxes. As soon as four / days had passed beginning from the last beating of time on the boxes, Place-of-Eating-Burnt-Stones / called again Running-Along-Log and Place-of-Drinking-Drippings and Many-on-Bottom-in-House and / Place-of-Heat to go to his house. As soon as / the four inviting Sparrows had come into his house, Place-of-Eating-Burnt-Stones (35) spoke and said to them, /

"Welcome, friends, now come and use your privileges, / for important are your privileges. Now you will call our friends to beat time on the boxes, / for this is the time of lying flat on their faces, tonight. / As soon as you have called once in the houses, you will come (40) and take each a box for beating time / carrying them on your shoulders, going into the houses. Now / our friends will put into them their dancing masks, / into the time beating boxes.
162 As soon as they are half full (1) you will come carrying them and you will bring them into this house / and you take care of the masks and put them down in the / inside room. And you will go again carrying on your shoulders the boxes for time beating. / You will only stop when all the dancing (5) masks are in this house," said he. Immediately the / four inviting Sparrows dressed themselves when it was not yet / near evening. As soon as they had finished they went out of / the house and they went to the last

house at the west end of / Fort Rupert. They went in and stood inside the door of the (10) house. Then Running-Along-Log said, "Now we will go / into our time beating house, friends." Then said / Place-of-Drinking-Drippings, "Now we will really beat time on the boxes, friends," and then / said Many-on-Bottom-in House, "Now we shall look on and see the children of / Place-of-Eating-Burnt-Stones, friends," and then said Place-of-Heat, "Now we (15) will put it down flat on the boxes, friends. Go in while it is daylight, friends." / Thus they said. They kept on saying this in all the houses. / As soon as they had gone to all the houses they went into / the house of Place-of-Eating-Burnt-Stones carrying on their shoulders each / a box for time beating and they carried it out of the door of the house. (20) They just went to the end to the last house and / they carried the box for time beating into the house and they put it down in the rear / of the house. Immediately the owner of the masks / got his masks from the room and put them into the / box for time beating and they never even spoke one word (25) to each other and the inviters took up the / box containing the supernatural power (for that is the name of the time beating / box when the masks are in it) and they took it on their shoulders and / carried it into the house of Place-of-Eating-Burnt-Stones. They kept on / doing this in all the houses. As soon as they had brought in all the (30) masks of all the men, the four / inviting Sparrows went again. But now Place-of-Eating-Burnt-Stones and the / four Sparrows whom he had engaged put up a curtain / one fathom and a half wide, in the rear of the / house. It had pulling ropes in three places (35) at the upper edge of the curtain in this manner, for the / ropes were to be lowered down when they were going to show the masks behind / the curtain. As soon as this was finished they put the masks / in place behind the curtain. Then everything / was ready. Now went back four times the inviting (40) Sparrows and all the Sparrows came in after this. / Then spoke Only-One and said, /



(1) "Wâi hâi, wâi hâi, hai hai, now come, friends, to our / grand- 163
fathers, to this house which is now different, for it is the work of the supernatural power. / I mean this, friends, now come, friend Place-of-Giving-Enough-to-Eat and you, Mō'mtᴇᵋlas / and you, Inviter and you, Place-of-Many-Mouths, go into the room, (5) for you are engaged to dance next to the children of our / friend Place-of-Eating-Burnt-Stones," said he. Immediately the four / women arose and went into the room. Then / Daring stood up and spoke. He said, /

"Wâi hâi, wâi hâi, now you have finished your speech, friend Only-One. (10) It is nice, friends, now you have nearly reached the end of the word / spoken by the supernatural power telling us what to do in the winter-ceremonial-that-does-not-pass-through. Go on, / just take care, friends. It is very little that will bring bad luck / to us. Take care, song leaders, of your batons, that you do not / make a mistake, for this always brings bad luck to us as we are sitting in this (15) house. I mean this, now go ahead with what we have come for / into this house, wâi hâi, wâi hâi," said he. As soon as Daring stopped / speaking the song leaders sang the newly / made songs, the songs of the youngest one of the children of Place-of-Eating-Burnt-Stones. / Place-of-Giving-Enough-to-Eat came leading. Next came Mō'mtᴇᵋlas. (20) The next child of Place-of-Eating-Burnt-Stones was Mō'mtᴇᵋlas. Then came / next Inviter and last Place-of-Many-Mouths. They came / dancing out of the room and danced around the / fire in the middle of the house. As soon as they reached the rear of the house they stopped / there and danced until the song was at an end. (25) Then they went back into the room. / The song leaders sang again the newly made song of the eldest sister of / the youngest one. And then again first came out Place-of-Giving-Enough-to-Eat and / Mō'm-tᴇᵋlas and then came the daughter of Place-of-Eating-Burnt-Stones, then came / Inviter and Place-of-Many-Mouths behind, dancing out of the room, and went (30) dancing around the fire in the middle of the house. As soon as they reached the / rear of the house they stopped there and continued dancing. As soon as / the song was at an end they went back and went into the room. / They continued doing so for the five children of / Place-of-Eating-Burnt-Stones. Last danced the eldest daughter, (35) the healing-dancer. As soon as they had finished dancing Only-One spoke / and said ,/

"Wâi hâi, wâi hâi, hai hai, it is nice, friends, we have done well in the house. / Indeed, for indeed we have all purified ourselves. We obeyed the /instructions of the supernatural power who told us what to do in this winter-ceremonial-that-does-not-pass-through. (40) I mean this, friends, now I will name you, Sparrow women, that you take turns dancing in this / dancing place, friends. Now come and give me the cedar bark for the back / (which has three names, neck ornament and red cedar bark neck
164 ring, (1) different from the name in the winter-ceremonial-that-passes-through, for then it has the name, / tied around the neck). Now was taken the red cedar bark for the back in this way / and was given to Only-One. And he took the / red cedar bark for the neck, two kinds, also the dancing apron and he said, /

(5) "Now come, friend Halibut-Face, you who have the privilege of / giving the red cedar bark for the back and the dancing apron to the / dancers," said he. /

Then arose Halibut-Face and stood by the side of Only-One. / Then Only-One said, /

(10) "Now come, friend Place-of-Giving-Enough-to-Eat, and dance on this your dancing place," / said he and gave the red cedar bark for the back and the dancing apron to / Halibut-Face. Then Only-One said to Halibut-Face, /

"Now go with this red cedar bark for the back and this dancing apron to our / friend who is sitting there," said he. /

(15) Then Halibut-Face took the red cedar bark for the back and the dancing apron / and went to the place where Place-of-Giving-Enough-to-Eat was sitting and he put the red cedar bark for the back / around her neck; then he gave her the dancing apron. Then arose / Place-of-Giving-Enough-to-Eat and put on the dancing apron. As soon as she had done so she / followed Halibut-Face and went and they stood in the rear of the (20) house. Then the song leaders sang her song / and Place-of-Giving-Enough-to-Eat danced. As soon as her song was at an end / she stood still and took off the red cedar bark for the back and the dancing apron / and gave it to Only-One who was still standing in the / rear of the house. Then Place-of-Giving-Enough-to-Eat went and (25) sat down again at the place where she had been sitting. Now / Only-One said, /

"Nice is the dancing of our friend Place-of-Giving-Enough-to-Eat. I mean this, / now go and take the red cedar bark for the back to our friend Mō'mtEᵋlas, / now come, friend Halibut-Face and take it over to her," said he. /

(30) Immediately Halibut-Face took the red cedar bark for the back / and the dancing apron and went to the place where Mō'mtEᵋlas was sitting and he / put around her neck the red cedar bark for the back and he gave her the dancing apron. / Then Mō'mtEᵋlas arose and put on the dancing apron. As / soon as she had done so she followed Halibut-Face and they stood (35) in the rear of the house. Now the song leaders sang / her song and Mō'mtEᵋlas danced. As soon as / her song was at an end Mō'mtEᵋlas stood still and took off her / red cedar bark for the back and the dancing apron and gave it to Only-One. / Mō'mtEᵋlas walked again and sat down (40) at the place where she had been sitting before. Then Only-One said, "Nice / is the dance of our friend Mō'mtEᵋlas. I mean this, now / take the red cedar bark for the back to our friend Inviter and let her come and / dance at her dancing place," said he. Im-

165 mediately (1) Halibut-Face took the red cedar bark for the back and the dancing apron / and went to the place where Inviter was sitting, and put on her neck the red cedar bark for the back, / and he gave her the dancing apron. Then / Inviter arose and put on the dancing apron. As soon as she had done so (5) she followed Halibut-Face and they stood in the rear / of the house. Then the song leaders sang her song / and Inviter danced. As soon as her song was at an end / Inviter stood still and took off her red cedar bark for the back / and her dancing apron and gave them to Only-One. (10) Then Inviter walked and sat down again at the place where she had been sitting before. / Then Only-One said, "Nice is the dance of this / our friend Inviter. I mean this, friends, / now go and take the red cedar bark for the back to our friend Place-of-Many-Mouths that / she may come and dance at this dancing place. Now come, friend (15) Halibut-Face, and take it to her," said he. Then Halibut-Face took the / red cedar bark for the back and the dancing apron and went to the place where was sitting / Place-of-Many-Mouths and put the red cedar bark for the back around her neck. Then / he gave her the dancing apron. Then Place-of-Many-Mouths arose and / put on the dancing apron. As soon as she had done so she followed (20) Halibut-Face and they stood in the rear of the house. / Immediately the song leaders sang her song and / Place-of-Many-Mouths danced. When her song was at an end, then / Place-of-Many-Mouths stood still and took off her red cedar bark for the back / and her dancing apron and gave them to Only-One. Then (25) Place-of-Many-Mouths went and sat down at the place where she had been sitting before. / Then Only-One said, "Nice is the dance of our friend / Place-of-Many-Mouths." Now they kept on doing this, each woman / dancing by herself and also the men danced. / Almost all the women danced. As (30) soon as the women had finished dancing, Only-One spoke / and said, /

"Wâi hâi, wâi hâi, hai hai, it is nice, friends, it is nice, now we have / followed the ways of our late fathers in the way they were using the / Winter-ceremonial-that-does-not-pass-through. Thank you, friends, that you were not (35) unwilling when I asked you to come to dance. I mean this, / friends, now we will change. I mean this, go on, / friends, take your batons and let us try to call the / supernatural power, " said he and he said, "yēhēē." Then all / the Sparrows beat time on the boxes for time beating. They said following (40) Only-One, all at the same time, "yēhēē ho ho ho ho ho, yēhēē." / Then Only-One lifted his baton and all the / Sparrows stopped crying ho and they also stopped beating time / on the boxes for time beating. Then Only-One spoke and / said, /

(1) "Wâi hâi, wâi hâi, hai hai, take care, friends, / do not let us 166 fail to get the supernatural power to come and show itself so that we / may see it. Wâi hâi, wâi hâi, hai hai," said he as he beat time on the / boxes for time beating, and he said, "Yēhēē." And all the (5) Sparrows beat time on the boxes for time beating. They / said together after Only-One "Yēhēē ho ho ho ho / ho ho ho yēhēē," they said and they stopped at the same time beating time on the / boxes for time beating. (Oh, I forgot this, the Wonderful Ones/ never came and sat down in front of the curtain, for they (10) were sitting down behind it.) After a little while Only-One said, / "Woî′p," beating at the same time on the time beating / boxes. Then all the Sparrows said after him, "Woî′p k·ōx̣^{u}," / all at the same time and they all beat time on the boxes for time beating / and they all said together, "Woî′p, k·ōx̣^{u}, woî′p, woî′p, woî′p, woî′p, woî′p, (15) woî′p, woî′p." As soon as the Sparrows had said woî′p they / lowered the curtain in the rear of the house and / all the masks became excited behind it. That was when / the Sparrows cried woî′p beating time on the boxes for time beating / before they had pulled up the curtain. As (20) soon as they had pulled it up they became quiet. They did the same again when / the curtain was lowered again, and it was this again / their cry, saying woî′p. As soon as the curtain had been lowered twice, / all the Wonderful Ones became excited and / they all went out of the house and went into all the houses. (25) As soon as all the Wonderful Ones who were excited had gone out / Only-One spoke and said, /

"Wâi hâi, wâi hâi, hai hai, it is nice, all you friends. We are not / yet secular. I mean this, friends, now we have / seen the supernatural power," (This is what he referred to, the masks.) "wâi hâi, wâi (30) hâi. Indeed, is it our wish what we are doing in this / house, the receptacle of the winter-ceremonial-of-this-side? This is the wish of the supernatural power / given to our late grandfathers, telling them what to do." Here stopped the speech of / Only-One and then Logs-Floating-on-Water interrupted him. Now spoke / Logs-Floating-on-Water and said, /

(35) "Wâi hâi, wâi hâi, true is your word, friend Only-One. / Now my heart will be good because I have seen the supernatural power of our / grandfathers that has shown itself. I mean this, friends, this is / my privilege that I am the last one to speak when you all have finished / your speeches. I mean this, friend Halibut-Face, take the (40) red cedar bark for the back and the dancing apron to our friend / Wrong-Back-in-House that she may come and dance at this her dancing place," said he. / Immediately Halibut-Face took the red cedar bark for the back / and the dancing apron and

put it around the neck of Wrong-Back-in-House at the place where 167 she (1) was sitting. Then he gave her the dancing apron. Immediately / Wrong-Back-in-House arose and put on the dancing apron. / As soon as this was finished she followed Halibut-Face and they / stood in the rear of the house. Immediately (5) the song leaders sang her song. Then Wrong-Back-in-House danced. / As soon as her song was at an end she took off her red cedar bark for the back / and she also took off her dancing apron and gave them to / Only-One. Then Only-One spoke. / He said, while Wrong-Back-in-House went and sat down again, /

(10) "Wâi hâi, wâi hâi, hai hai, it is nice, friends, now we have finished. / I mean this, my heart is good, friends. This is called / catching the supernatural power, this Wrong-Back-in-House. O friends, now you have / done well, for we have done everything according to the instructions of the supernatural power, according to / the ways of our late grandfathers in this winter-ceremonial-that-does-not-pass-through. (15) I mean this, my word will be, these kettles will be for you tomorrow. They belong to / Untied-in-Middle (Qwēqŭᵋloᵋyo), the daughter of Place-of-Eating-Burnt-Stones. These our friends the / Wonderful Ones, we are not going to pacify them. For / four days they will be excited, then we shall pacify them at the time of our / last dance," said he. Then replied Daring to the speech of (20) Only-One, he said, /

"Hai hai, friends, it is nice, friends. Now we have done well with / all you have done. Now we have obeyed the orders of the / supernatural power given to us, that which we are to do in this winter-ceremonial-that-does-not-pass-through. / Thank you, friends. I mean this, now really (25) purify yourselves for four days until the last dance, / else we might have bad luck, for often bad luck / may be had with the last dance. I mean this, friends, all of you / just take care in all you are doing. This will be our / friend Wrong-Back-in-House; now you are kind, friend, for you were not (30) unwilling to dance. Indeed, it is your true privilege to catch the / supernatural power. Thank you," said he. Now all / the Sparrows went out of the house after this. As soon as they had all gone out, / the Wonderful Ones became excited and came into the house / in which time was being beaten on the boxes when it was getting daylight in the morning. Then (35) the Wonderful Ones went into the houses every morning and every evening / being excited. For four days they did so. / Then the Sparrows just continued giving feasts to one another for four / days until the last dance. As soon as four days were passed / beginning from the last time beating on the boxes, Place-of-Eating-Burnt-Stones called (40) Running-

Along-Log and Place-of-Drinking-Drippings and Many-on-Bottom-in-House and Place-of-Heat / to go to the houses. As soon as they had gone into / the house of Place-of-Eating-Burnt-Stones they sat down in the rear of the house. / Then Place-of-Eating-Burnt-Stones asked the four inviting Sparrows to (1) dress themselves. 168
He meant by dressing themselves to blacken their faces with / charcoal and to wear button blankets and to / put on a belt and to put eagle down on their heads; also that they / all had new red cedar bark for the back and had rings (5) of red cedar bark. They carried Sparrow canes. / As soon as they had finished they went out of the house and they / went on, not going fast, walking, to the one / house at the west end. Then they entered and they / stood in the doorway of the house and Running-Along-Log said, (10) "Now we will truly go into our house for beating time on boxes, / friends," said he. Then said Place-of-Drinking-Drippings, "Now we / will dance the last dance of those lying flat on their faces, friends," said he. / And then said Many-on-Bottom-in-House, "Now we will look on those lying flat on their faces, / friends," said he. Then said Place-of-Heat, "Now arise quickly, (15) friends, while it is still daylight, friends," said he. / Then they said the same in all the houses. And / they said the same as they had said first when they were inviting. / As soon as all the Sparrows and the Sparrow women and / the little Sparrows were in, Only-One arose and spoke, (20) he said, "Wâi hâi, wâi hâi, hai hai, friends, indeed, / let me say this, all you friends, the word made by the / supernatural power said to our late grandfathers regarding this winter-ceremonial-that-does-not-pass-through / hai, hai. Now my heart is very good, friends, / for now we have won, friends. Now we have reached the end marked out (25) by the supernatural power, for, when for one night the winter-ceremonial will have been on us, / then we are going to finish when it is past midnight, / friends, for this has the name 'the last dance'. I mean this, / friends, thank you that you were not unwilling in your houses / to come into this house, the receptacle of the winter-ceremonial-that-does-not-pass-through. (30) I mean this, you, song leaders and you, / who sit by their sides, only take good care of your batons. That is what I say, / friend Daring; that is what I say, Running-Along-Log, hai, hai," said he. Now the / song leaders and the Sparrows took up the batons. / Then came out of the room the excited grizzly bear dancer. (35) Now the song leaders sang his song while he did not / go around the fire in the middle of the house, for he only showed his face, for he / has no claws and also there is no bear mask of the bear dancer / of the winter-ceremonial-that-does-not-pass-through. For his weapon is a knife, for he /

holds a baton in his hand when the bear dancer is excited. (40) His flat neck ring of red cedar bark is mixed with white. / He wears no red cedar bark around his head. There is only much eagle down on his head, / for all the grizzly bear dancers are in this way, and / in this way are also the fool-dancers. They also wear only around 169 their necks flat (1) red cedar bark and they also have no head rings of red cedar bark as they, one at a time, / are pacified. As soon as they are all pacified they / repeat what they did when they were beating time on boxes as they had done next / to the end that night. As soon as they finish (5) it is nearly daylight in the morning. Then Only-One spoke again / and said, "It is nice, it is nice, tribe, now we have reached the end / marked out by the supernatural power of the winter-ceremonial-that-does-not-pass-through, telling us what to do. / Now we have finished. Now the supernatural power takes off our Sparrow names, / Tsᴇxᵋwī′d," said he as he named the secular name of Running-Along-Log, (10) "Great-Whale (G̣wᴇᵋyî′mdzē)," said he as he named the secular name of Halibut-Face. "I mean this, / tomorrow it will be the time of giving away of Having-Food (Hăᵋmī′d)," said he, as he named the / secular name of Place-of-Eating-Burnt-Stones, "with the trifles and the property. / I mean this, now go, tribe, go, go! You have done well," / said he. And then said Shoved-up-to-the-Top (Wīxᵋwŭqâg̣ᴇmēᵋ) whose Sparrow name (15) is Daring. He said, "Now we have really reached the end as it is marked out by the / supernatural power telling us what to do. This will be my word, chiefs. / Let our tribe go out and wash these / novices," said he. Immediately they all went out, / all the men and the women and the children (20) from the house. As soon as they had all gone out, Having-Food and his / wife took white cedar bark tied in a ring and a new / mat for rubbed cedar bark and spread it out. Then / she put the shredded cedar bark on it and she took five washbasins / and she put them down. Then Having-Food took his (25) wedge bag and put it down and put his / stone hammer into it. He took good splitting cedar wood and / put it down. Then he put four stones on the / fire in the middle of the house. He just followed the way of washing / in the winter-ceremonial-that-passes-through, all the ways of which you know. (30) As soon as day came he gave away the kettles and / all the porperty and the blankets. That is the / end of it. /

Mythological Concepts.

(1) The Sun. / 170

That is the reason why it is first known by the Indians that the Sun is the chief / who made everything in our world, for Mink went to visit his father at / Crooked-Beach, for that is where at that time the Myth people lived, Crooked-Beach, (5) for they had not yet scattered. This is the reason that they believe that Mink was really the son / of the Sun on account of what was said by the chief, the Sun when / one man went out of the house of the chief / Sun. Then the man saw Mink / sitting in front of the house of the one to whom he referred as his father. Then it is said (10) the man asked him, "Who are you, little one? Where do you come from?" / said he to him. Then it is said, he said, "I tame to visit my father, Walting-all-over-the-World," / (I came to visit my father, Walking-all-over-the-World) said/ Mink. Immediately the man went into the / house and told his chief what was said by the boy to him. (15) Then said Walking-all-over-the-World, the chief, "His word is true. / A long time ago I really shone through his mother. Go and call him in that / he may come in," said he. Immediately the man / called Mink to come into the house. / Immediately Mink arose from the ground and followed the (20) man and went into the house. Then Walking-all-over-the-World / asked Mink to sit down on the floor at his right side. / Now Mink saw the one whom he referred to as father, Walking-all-over-the-World, / who had large ear ornaments of abalone shells and / abalone shells hanging all over his blanket. He also saw that (25) he was an old man. As soon as Mink was seated / his father, Walking-all-over-the-World, spoke and / said, "Welcome, you have come, child, and you will exchange places in walking / with me as I walk back and forth. Only take care and / do not sweep roughly your aunts, the Cloud Women, else (30) will die of heat the tribes below; / and also else you will burn the trees there and so / you will try it in the morning," said he. As soon as / day came in the morning Walking-back-and-forth-in-the-World awakened Mink and / dressed him up with the abalone shells. Now he had ear rings of large (35) abalone shells. Then it is said Walking-back-and-forth-in-the-

171 World took his blanket (1) covered also with abalone shells and put it on Mink. / As soon as he had finished, Walking-back-and-forth-in-the-World gave advice to / Mink, not to walk too fast and also not to / sweep too roughly his aunts the Cloud Women else (5) he would burn up those under us, said Walking-back-forth-in-the-World / to his child Mink. Then Mink started / and, it is said, he was not going fast as he was walking; also he did not / sweep roughly with both his hands his aunts, the Cloud Women. / He had not yet gone nearly one half of the road on which he was walking (10) when Mink became annoyed by his aunts the Cloud Women, for the / Cloud Women came and gathered in the place where he was walking and / they were staring at Mink, for they thought it strange, for the Cloud Women did not recognize / Mink. Therefore they gathered at the place where he was walking. / Then Mink at that time cleared them away. Now (15) Mink became angry at his aunts the Cloud Women. He spoke / and said, "Tonfound it, tan't you be driven away?" / He said, if he had been talking plainly, "Confound it, can't you be driven away?" / This is what he tried to say, for Mink only continued / to talk like a child when he was talking, although he was a full grown (20) man. He just said so when he was running among his aunts, / the Cloud Women, to sweep them away. Now they were all running away from him, / his aunts the Cloud Women. Now it really became warm in our / world and the mountains cracked and burning the / trees were, Then also the ocean began to boil. Then (25) his father, Walking-back-and-forth-in-the-World, started to overtake his son / Mink. Now he overtook him. Then he twisted off / his ear rings of abalone shells and he also took / the abalone covered blanket. Then he took hold of his child, / Mink, and Walking-back-and-forth-in-the-World said, "O wonder! that is (30) good. There he goes to the lower world!" said he as he threw him down. / Then Mink fell into the water above Crooked-Beach. / Now he was dead. Then he was floating about drifting with the tide / which was running out, for the tide was running at Crooked-Beach. Then he fell among / some kelp. Now it is said Mink was caught in the (35) kelp. Then Sawbill-Duck-Woman came with her / friends paddling along as they were going out to sea to get clams. / That was when they found Mink drifting on the water dead on the water among / the kelp. Then, it is said, Sawbill-Duck-Woman / was the first to see Mink lying dead on the water among the kelp. (40) She said, "O poor Mink, he is lying dead on the water," said she. / Immediately Mink raised his head and / sputtered. Then he said, "I've been a'leep on the water a long time," / said he. He tried to say.

"I have been asleep on the water a long time," said he (1) and he swam ashore. Then he went home to his house / and he told the myth people how he had gone to visit his father / the Sun, the Chief Walking-back-and-forth-in-the-World and also it is said he has other / names, Walking-all-over-the-World and Going-from-End-to-End, and Lord, and The One-Prayed-to, (5) and Prayed-to, and Great-Father. All these are names of the / Sun, and also Great-Famous-Father. Now it really / became known on account of Mink when long ago he went up. That is the end. / 172

Talk about the Conversation of the Kwakiutl / in regard to our Creator. /

(10) The Kwakiutl went to a feast to G̣ŭyō'sdēdas who / belongs to the numaym Wā'wŭlibâᵋyē of the Great Kwakiutl. / I, George Hunt, went, being invited to sit among them. / Now the guests finished eating what they were first given to eat. / It was when the guests were waiting for a second course, then spoke Giving-Shelter (T!ā't!ᴇnts!id), (15) who belongs to the numaym Yaē'x·agᴇmēᵋ of the Q!ō'moyŭwē. / He said, "Let me ask you, all you guests, / who is the great creator of man of our ancestors, / of all our tribes," said he. Then all the men / did not talk together for a little while. Then spoke Mᴇlē'd, who (20) belongs to the numaym Sē'nʟ!ᴇm of the Gwē'tᴇla. He said, / "It is the Sun, our chief, who created our ancestors / of all the tribes," said he. Then he was asked by / Wrong-all-Around (Ō'dzēᵋstālis) who belongs to the numaym Real Kwakiutl of the Gwē'tᴇla, / "What do you mean Mᴇlē'd, who was made by the Sun? Your (25) ancestors of the Sē'nʟ!ᴇm? He did not make one man," / speaking with an angry sound. "Why don't you refer to him who made our / first ancestors, Mink?" That is where stopped / the speech of Wrong-all-Around. Then spoke Great-Inviter (ʟā'leliʟ!adzē), who is on one side Nimkish / on account of the side of his mother. His numaym are the La'ălax·sᵋᴇndayo (30) on his father's side. He said, "Listen, Kwakiutl and let me / speak a really true word. I see / it is altogether mistaken the word of Mᴇlē'd and of / Wrong-all-Around. It was Mā'tag·ila, the sea gull. He / took off his seagull mask and he became a man and he was (35) La'lax·sᵋᴇndayo. Now he took off his seagull mask and he / turned into a man. And he, Dzᴇ'nx·q!ayo was the Qō'los. / He took off his Qō'los mask and he turned into a man. / And he, Sē'nʟ!ēᵋ was the sun. He took off his sun mask / and he turned into a man and Wā'libâᵋyē, (40) the grizzly bear, was the ancestor of the numaym Wā'libâᵋyē. He (1) took off his grizzly bear skin 173

and he turned into a man. / And he, Kunō'sila, the thunderbird, the root of the Ts!ēts!ᴇłwālag̣ămēᵋ, / my numaym, took off his thunderbird mask / and turned into a man. And they are the numaym ʟ!ā'lamin; he was the (5) Qō'los. He also took off his Qō'los mask and / turned into a man. And the root of the Qwēqᵘsōt!ēnoxᵘ was the / thunderbird at Xᴇkwē'k·ᴇn. He took off his thunder bird mask / and also turned into a man. Now he had the man's name / Wrong-here-and-there-all-over-the-World (Aō'dziᵋlälag·îlis), and Wrong-all-Around. I mean this, what you say, Kwakiutl, (10) is that the men of our ancestors created themselves, of all our / tribes here,” said he. Then spoke Ts!ō'x̣ᵘts!aēs, / the Newettee, the grandson of Getting-Rich (Q!ō'maᵋna'kŭla), the / late chief. He said, “O Kwakiutl, you are very much / mistaken in what you say. Why don't you ever name (15) Q!ā'nēqēᵋlakᵘ who was the real creator of the ancestors of all the / tribes ? He who is the root of the side of my mother, the Naqᴇ'mg·îlisala woman.” / That was the end of his words. Then became really / angry the four Kwakiutl tribes on account of the words of Ts!ō'x̣ᵘts!aēs, / when he said that Q!ā'nēqēᵋlakᵘ was the creator of the (20) ancestors of all the tribes. Then Ts!ō'x̣ᵘts!aēs was asked, / “Go on! name the men who were created by Q !ā'nēqēᵋlakᵘ,” / thus he was told. Then Ts!ō'x̣ᵘts!aēs said, “He is the creator of the / ancestors of the Koskimo at G̣ōsēᵋ, when he revived / those who were vomited up by the sea monster,” said he. Then he was asked (25) “What next to them ?” Then he said, “There are the four / posts of the house of Only-One (ᵋnᴇmō'gwis) at Whales-between-Points (G̣wē'g̣wak·a'walis),” said he. / Then he was asked again, “And what after that ?” Then nothing / was said again by Ts!ō'x̣ᵘts!aēs after this. Then Wrong-all-Around said to him, / “Do not say that Q!a'nēqēᵋlakᵘ was the creator of all the (30) tribes. He just came and did mischief to man when he made him into a raccoon / and land-otter and deer; for he only transformed them into animals. / I mean this, don't come and talk about him,” said he. / Then they all just went out of the feasting house. / Now you see that the Indians were trying to find out who is the / (35) creator, but only lately they have learned that it is God. /

Reefs. /

This was also asked by you, why many / places have the name Old Man according to the sayings of the Indians. For the / places which are named Old Man are the houses of the sea monsters, (40) all the places which are called Old Man, for they were seen by the

first / hunters and they showed themselves on the sea at these places. (1) As soon as the hunters see what they suppose to be a sea monster / 174
at once they call the place Old Man for there are always / strong winds at (the places called) Old Man and bad breakers are at Old Man. /

(5) Eclipses. /

You asked me to try to discover why the Indians say / that the sun and moon are swallowed. I tried / to find out from all the old men of the Kwakiutl and the / Newettee and Nā′k!wax·dāᵋxᵘ. Not one ot them (10) knows the owner of the mouth of the great mouth staying under the / upper world. Only X·ī′ts!anēdᴇnōl, who / is one of the old men of the Nā′k!wax·dāᵋxᵘ said that / it is the mouth of heaven, the great face of a / man's mask which is looking right down upon our lower world; (15) the mouth of heaven at the place where the sun and the moon are walking. / As soon, it is said, as the sun comes near the mouth of heaven, / the mouth of heaven takes the sun in its mouth and swallows it. / Therefore the Indians call it, the sun is swallowed and the / moon, when this happens in an eclipse. /

(20) I tried to find out and to know from the old man, X·ī′ts!ānēdᴇnōł, / about the mouth of heaven and whether there is a myth, the reason why he knew about it. / He only said that he heard his late fathers / talking about the mouth of heaven, when / the old men were talking much about the mouth of heaven, (25) when it vomits up the sun, when the eclipse of the sun passes. / Other old men only said, that it is said that/ the sun is swallowed by the mouth of heaven and therefore all the / men of all the tribes beginning from the Gwāsîla, / Nā′k!wax·daᵋxᵘ, ʟ!a′ʟ!ăsiqwăla, Năqᴇ′mg·îlisă′la, G̣ō′sg·imux̣ᵘ, (30) G·â′p!ēnoxᵘ, Gwa′ts!ēᵋnoxᵘ, ʟ!a′sq!ēnoxᵘ, Kwā′g·uł, ᵋnᴇ′mg̣ēs, / Dᴇnā′x·daᵋxᵘ, A′waᵋiʟᴇla, Ma′malēleqăla, Qwē′qᵘsōt!ēnoxᵘ, Łā′wits!ēs, / Mā′diłbēᵋ, Dza′wadᴇᵋēnoxᵘ, Hax̣wā′mis, Gwa′waᵋēnoxᵘ and also the / four tribes of Lē′g̣wiłdaᵋxᵘ, they all go out of their houses / and they all say at the same time, singing while they are upward (35) looking at the moon when it is eclipsed, /

"Vomit up, vomit up, vomit up, vomit up, vomit up,
Else you may be / the younger brother of Bā′wŭlē, vomit up," /

said they all together singing, all the men and / the women and the children of the four Kwakiutl tribes (40) as they assembled outside of the house of Â′wadē. (1) This was seen by me when 175

I was a child here at Fort Rupert. The reason why / they name Bā'wŭlē is that he is the only one who is really an old / man of the numaym La'ălax·sᵋᴇndayo and of all the four / tribes of the Kwakiutl. All the tribes do the same, (5) for one old man is named to be / the younger brother of the mouth of heaven, if it should not vomit up the sun or the / moon, if it swallows it. There is only one song and the words of the / song. There are many winter ceremonial songs of the woman / cannibal-of-the-woods which have words about the mouth of heaven. /

(10) This is the end of what was found out by me from the old men, / what I have written they told about the swallowed sun and moon. / That is the end of this. /

(15) The Birds of Heaven. /

I will talk about the middle between our / world and the upper side of what is seen by us, the blue sky where / the sun and moon and the stars stay, that is what I / mean, the names of the various birds of the (20) Rivers Inlet tribe, the Crooked-Beak-of-Heaven and the Hōx̣ᵘhōkᵘ-of-Heaven and the / Raven-of-Heaven and the Screecher-of-Heaven and the Oogwa'xtâᵋyē, and / many others whose names I do not know, the various birds / above the clouds. The Rivers Inlet people just say / that they are all the time flying about, these large birds above (25) the clouds, for they have no country in which to stay to / take a rest. Other Rivers Inlet people say that / the large birds have a house at the upper edge of the clouds / and it is only like the shadow of a house at the upper edge of the clouds. / The chiefs of the Rivers Inlet people nearly fought, for (30) Highest-One (Ai'k·!ōqâ) said that the birds have a house at the upper edge / of the clouds, he who belongs to the numaym Sᴇ'mxolidᴇxᵘ. / He is the one who owns the mask. Then said Pō'ʟ̣as that there was no / house of the birds at the upper edge of the clouds, and / Pō'ʟ̣as is the chief of the Nō'x̣ŭnts!idᴇx. I do not know (35) which one of the words of the two chiefs is right. The Kwakiutl do not really know / how high up is the house of the thunderbird / and his younger brother Qō'los, and whether it is above the heavens or / whether it is also the house at the upper edge of the clouds, for almost / really quarrelled ʟabid who belongs to the numaym La'ălax·sᵋᴇndayo (40) and Ō'dzēᵋstalis who belongs to the numaym Real Kwakiutl / of the Gwētᴇla, for ʟabid said that there was a house of the / thunderbird and of Qō'los and of the Eagle-of-the-Sky and of the Raven-of-the-Sky / at the upper edge of the clouds and that they came from it when they came to

play (1) at Crooked-Beach with the birds of our land, when they / 176
were throwing the round stones. Then said Ō'dzēᵋstalis that / there was no house from which the thunder bird and the others came at the / upper side of what is seen by us where stay the sun and the moon (5) and the stars. It is as though both men were right / or mistaken. But many men say that / the word of ʟabid is right and few men are on the side of / Ō'dzēᵋstalis. That is the end after this. /

Therefore I say that there are birds at the upper edge of the (10) clouds, on account of the meaning of the names of the birds, namely Crooked-Beak-of-Heaven / and so I mean that ʟabid and Ai'k·!ōqâ are right / in what they say. That is the end. /

Life. /

Now this "means of life", belongs to the grandmother of a child. It is the (15) word (used) when the mother of the grandchild of the old woman is dead. / This was seen by me. A woman, whose name is K·!ā'k·!ogwik·i'la / who is a Dᴇnax·daxᵘ woman, who came and took for her husband, Great-Copper who belongs to the / numaym Ha'ăyalik·auēᵋ of the Q!ō'moyᴇwē. Then K·!ā'k·!ogwik·i'la / had a child, a girl whose name was Wā'dzidā'lag̣a, who (20) had for her husband Qā'sᴇlas who belonged to the numaym G·ē'xsᴇm of the Kwakiutl. / Then Wā'dzidā'lag̣a was with child and now I, / George Hunt, was lying in my house that night. Then came / running into my house Q!ē'q!ᴇx·ʟāla and / said, "I came to call you, Q!ē'xētasōᵋ, to take pity on Wā'dzidā'laga. (25) For a long time she has been trying to give birth, since this morning," said she. / Immediately I went and followed Q!ē'q!ᴇx·ʟāla and I saw / K·!ā'k·!ogwik·i'la holding in her arms the new born child of her daughter, for / now she had died in childbirth, the daughter of K·!ā'k·!ogwik·i'la, / Wā'dzidā'lag̣a. As soon as Wā'dzidā'laga was dead, (30) K·!ā'k·!ogwik·i'la took up in her arms the child. She said to the child, / "Now come, means of life, now I will live after my master (who has gone), / on account of your future coming, means of life," said she. This is named / the "means of life," the grandchild.

Prayers.

177 ### (1) Morning Prayer to the Sun. /

"Look at me, Chief, that nothing evil may happen to me this day, / made by you as you please, Great-Walking-to-and-fro-all-over-the-World, Chief." — "Hâ." /

Prayer of a Working Man to the Sun. /

(5) "Look down upon me, Walking-all-over-the-World, and have mercy on me. / Protect me that nothing wrong may befall me in my work, for I / pray that I may succeed easily in what is desired by me, Great-Walking-to-and-fro-all-over-the-World, / Chief, Father, and have mercy and listen to my prayer to you, / Great-Praised-One, Chief, Father." — "Hâ." Now he will do it that way. /

(10) Prayer of a Sick Man and his / Relatives to the Sun. /

"Please, look upon me, Chief, Great Father, and have mercy / and protect us against our sickness, (me) and my relatives, / and pray, make us well, Great-Walking-all-over-the-World, for you (15) are making in every way this world that you made, Great-Walking-to-and-fro-all-over-the-World, Father." — "Hā," / answers the Sun. /

Nā'q!wax·daᵋxᵘ Morning / Prayer to the Sun. /

"O Great Chief, Father, pray look down upon these men made by you, (20) that nothing wrong may befall me this day, for you do as you please with us, / Great Chief, Praised-One, Great-Walking-all-over-the-World, Chief." / — "Hâ." /

Kwakiutl Prayer to the / Sun at Sunrise. /

(25) "Welcome, Great Chief, Father, as you come and show yourself this morning. / We come and meet alive. O protect me

that nothing / evil may befall me this day, Chief, Great Father."—"Hâ." Then he himself / answers, the man, in place of Walking-to-and-fro-all-over-the-World, the Sun, / the Chief. /

(1) Prayer to Chief Sun. / 178

"Look down upon these who came from you, Great Father! / Look down upon these men made by you, Great Father, and protect / those who came from you, Chief, Great Father. "—"Hâ." (5) Now he will do it that way. /

Prayer to the Sun / when a Canoe is Caught in a Gale at Sea. /

"Press down the sea in your world, Great Chief, Father, that it may become good, / that your world may become right on the water, Great Father." /

(10) Song of a Dᴇna′x·daᵋxᵘ / Woman who Dreamed about the Sun.[1] /

1. Don't let us hesitate to dance with our Lord, / The-One-to-whom- we-Pray, haai′ haai′ haai′a haai′ haai′ haai′. /
2. You to whom we pray, haai′ haai′ haai′ haai′ you to whom we pray, haai′ haai′, (15) you to whom we pray, haai′ haai′ haai′ haai′, our Lord, the One-to-whom-We-Pray. /

Song given in a Dream by the Sun / to ʟ!ā′qwaēɬ, a Kwakiutl woman. (1865) /

1. Haai′ haai′ haai′ haai′, ahawa. Now we are changed in the world when we / shall be bettered by the Chief Above, haai′ haai′ haai′ haai′, ahawa. /
2. (20) Haai′ haai′ haai′ haai′, ahawa. Nothing will be difficult or us / when we are bettered by our Chief Above, / haai′ haai′ haai′ haai′, ahawa. /

Prayer when Overtaken at Sea by a Gale. /

(25) "Stoop down on the sea for me, Summer-Woman, our dung on the sea, / Summer-Woman, our bad smell on the sea, Summer-Woman." / — "Hâ," the man himself answers. /

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[1] See Song on p. 54, and note in Part I, p. 53.

Prayer of a Man who found a dead Killer Whale. /

"Oh, it is great, how you lie here on the ground, Great Supernatural One. What has made you unlucky? (30) Why, great and good one, are you lying here on the ground, friend, Great Supernatural One? / Why have you been unlycky, friend, for I thought you could never be overcome / by all the Short-Life-Maker-Women. 179 Now you, great and good one, have been overcome (1) by the one who does as he pleases to us, friend. I mean this, that you may wish that I / shall inherit your quality of obtaining easily all kinds of / game and all kinds of fish, you Great Supernatural One, friend, / you, Long-Life-Maker. And also that you protect me, (5) that I may not have any trouble, Supernatural One, and also that it may not penetrate me, / the evil word of those who hate me among my fellow men, and that only may penetrate themselves / the curses of those who wish me to die quickly. I mean this, friend, only / have mercy on me that nothing evil may befall me, Great Supernatural One," / says he. — "Wâ, I will do this," says the man answering (10) on behalf of the one he found dead. /

Prayer to the Migratory Birds. /

"Welcome, Supernatural Ones, we have come to meet alive, friends, you, / Long-Life-Makers. You have come and I pray you again that you have mercy and / take out again this my sickness when you go back to the place (15) where you always disappear, friends. Now protect me / again during the time when you are here in summer in this good / country where I treat you well, Long-Life-Makers, Supernatural Ones." / Then the man himself replies to his words, on behalf of / the birds. He says, "Hâ, I will do this." /

(20) Prayer to the Fish Running in the Rivers. /

When a man goes paddling along and he sees / a salmon jumping, then at once he says, "hăyâ', hăyâ'! / Come up again, Swimmer, that I may say hăyâ', according to your wishes, for you wish us to / say so when you jump, Swimmer, as you are speaking kindly to me (25) when you jump, Swimmer." /

"Welcome, friend Swimmer, we have met again in good health." (This "we have met again in good health", means the same / as "we have met alive"). "Welcome, Supernatural One, you, / Long-

Life-Maker, for you come to set me right again as is always done by you. / Now pray take out my sickness and (30) take it back to your rich country at the outer side of our world, / Supernatural One." Then the man himself answers his speech / and says, "Hâ, I will do so." /

Prayer to a Copper. /

Prayer to an expensive copper when it is first bought by a (35) chief when it is offered for sale by another chief. — This is, when / they finish buying a great copper in the day, for generally / they just finish buying a great copper late at night. (1) Therefore the 180
one who obtained the copper by buying it, immediately calls his / numaym to go into his house so that all / eat together with the great copper when it will be fed by the one who is now its owner / according to the way it was done by the early Indians when they obtained an expensive copper, (5) for they fed it when it had stayed over night in the house; and also / the great coppers of the early Indians were in flat boxes and also / well-made, rubbed, white cedar bark mixed with the down of the / eagle was there. There was a soft layer in the flat box and the copper / lay flat on the cedar bark mixed with eagle down. Now the copper was lying on its stomach (10) as it lay in the flat box. When the whole / numaym of the owner of the copper was inside, then arose the speaker of the / chief and spoke. He said, "Welcome, welcome, you / have come, numaym, you have come to eat with this one which has a name, / the copper, for it has not yet been given food by our chief. (15) Now I will go and call it. Now take a new mat / and spread it in the middle of the rear of the house," said the / speaker of the chief to the wife of the owner of the copper. / Immediately the woman took a newly made mat which she had ready / and spread it in the middle of the rear of the house. As soon as (20) this had been done, the speaker of the chief went into the bedrom of the / chief, for that was where the copper was. He took it and / came carrying it on his shoulder, as the copper was lying on its belly in the flat box. / He came and stood outside of the mat that had been spread out. Then / the young men took a box and put it down at the rear edge (25) of the mat that had been spread out. As soon as this was done the speaker cried out, / "Oh, oh, oh!" Then he spoke and said while still / standing carrying on his shoulder the copper, "Look at me, numaym. / I come carrying on my shoulder this salmon of our chief. It came / and went into the salmon trap of our chief. Now we will

(30) feed it," said he, as he placed the lower end on the mat that had been spread out / close to the place where the box stood on the floor. Then he untied the strings. / He took out the copper and turned it on its back in the / flat box. Then he stood between the copper and the / fire in the middle of the house. He spoke and said to his (35) numaym, "Now, numaym, now I will do as we were told / by our late fathers, for this salmon of our chief, / this great copper. Now you have come and put it upright. / Now he will pray to it that nothing evil may befall him on account of its / coming to our chief," said he as he turned his face to the (40) copper. Then he prayed to it and said, /

"Great one, friend, you have come, now welcome. You have come. You have entered / this house of my chief. Now I pray you, Great / Supernatural One, you, Steel-head Salmon, that you
181 may protect my (1) chief, that nothing wrong may befall him in anything he does, / and also that you invite the coppers of your size / that they may keep on trying to come to this clever chief, / who will take care of your friends when they try to come to my chief. (5) I mean this, they have all come in, the numaym of my / chief, to eat with you as you will now be given food / by this one who is clever in owning coppers of your size, Steel-head Salmon. / I mean this, that you may return this kind treatment given / to you, that they may return the kindly feeling to you so that he may not (10) be penetrated by the words of the chief spoken against him. I mean this in regard to you, / friend Steel-head Salmon, for this is not the reason why you came here bought by my / chief, that he should kill you or that he should hurt you. For good is / the reason why you came, for you will make a name to be the name of my chief and of my / numaym," said he. /

(15) Then he told the wife of the chief to go ahead and to get / the food for the copper and for the numaym of the chief. Then / the woman took dried salmon and gave them to the young men to / scorch them. As soon as the young men had scorched the dried salmon, / the woman took grease and poured it into the grease dishes. (20) And also the woman wiped out the dishes. Then / the woman kept one new dish and a new / grease dish. That was the one from which the great copper was to eat. / As soon as this was done and the young men had scorched the dried salmon, then the woman / took the fattest, scorched dried salmon and tore it (25) in small pieces and she put them into the new dish. / She took the new grease dish into which grease had been poured and / put it inside of the new dish. This was to be the food of the copper. / That was the time when the young men tore up the scorched,

dried salmon and / put them into the dishes. This was to be eaten (30) by the numaym of the chief. As soon as they had finished, the young men took the / grease dishes into which grease had been poured and put / one in each dish. Now all was / ready. Then the speaker of the chief arose and spoke / to his numaym and said, /

(35) "Indeed, numaym, indeed, this is the reason why we come, for we come, for we / come to sit with this Supernatural One, this which will be our name, / this which has a name, the copper, this which is not often obtained by / the chiefs of the tribes, this Steel-head-Salmon," said he / as he took up the dish with dried salmon and he said, /

(40) "Indeed, friend, great Steel-head Salmon, you have come into this house of / my chief. You have come, to come and be treated well by this my kind / chief. Indeed, now I have said it. Look at this dish which I am carrying. / Now you will eat, great Steel-head Salmon, you who came now that I may (1) be on top 182
of you, (I) and my numaym, you, great mountain, and / defend us against the words of the chiefs of the tribes." / Then he said, "Now you have this dish, friend, great Steel-head Salmon," / said he, as he put down the dish at the foot of the copper. (5) Then he turned his face to this numaym and said, "Now / the dish of our great friend has gone to him. Now put down before us / ours so that we may eat," said he. Then the young men put down / the dishes in front of the numaym of the chief. As soon / as all the dishes had been put down the chief stood up at the place where he was seated. (10) Then he spoke and said, /

"Welcome, tribe, kindly welcome in this our house, / my house built for you, numaym. Welcome, for / you have come to sit with this great acropolis, this Steel-head Salmon, / for not only I shall have a name from this great copper, for (15) it will be your name, for it came to our numaym," / said he. Then he told the speaker to go ahead and tell the copper to eat. / Immediately the speaker sat down at the right hand side of the copper / and when the chief sat down, then the speaker arose again, / took a piece of the broken, dried salmon in the (20) dish and dipped it into the grease. Then he turned around to the right. / He turned his face to the copper and said, /

"Now you will eat, great, good Supernatural One," said he as he / put a piece of dried salmon in the middle of the face of the copper. He just / touched it, then the threw it into the fire in the middle of the house. (25) Four times he did so and each time he said / before he threw the piece of dried salmon into the fire, "O Sitter-on-the-Fire, now you will help / me to come and be the stomach of this great copper that has a name," / said he as he sat down and ate the dried salmon, the dish that had been given to the / copper. As soon as he had eaten, all the members of the numaym ate the dried salmon. (30) After they had eaten the dried salmon, then all / went out. They did not eat a second course for they only made the name to be/ the name of the great copper. /

This was done by the early Indians when they obtained a great / copper. The recent Indians do not do this when they get a (35) great copper. That is the end. /

Killer Whale as Protector. /

This was asked by you on the 15th day of the / month of October, about the people who own as a crest the Grizzly Bear and the Black Bear for / there is no story told about the early Indians that they were helped by the Grizzly Bears or the Black Bears. (40) It is he, the Killer Whale, who often takes pity on the owner of a crest. / There is one man whose name is Sitting-on-End (K!wā'-
183 k!wabalas), who (1) belongs to the numaym of the Great Ones of the Nā'k!wax·daᵋxᵘ. / The reason why this numaym has the name Great Ones is because a great killer whale was / the ancestor of the numaym Great Ones at Ba'as. / He, Sitting-on-End, came really from the great (5) killer whale. Sitting-on-End truly believed the word of his / late fathers when they said that a great killer whale was the first / man whose name was Leading-Spouter-of-the-World (ʟ!a'ɫbē'g·îlis). For this reason / Sitting-on-End even at the present day takes good care when he sees / many killer whales near him as he is paddling along. At that time (10) Sitting-on-End throws tallow of the mountain goat into the water and / diorite, for it is said that these are really liked by the killer whales, / mountain-goat tallow and diorite. For this is the reason why it is known by / Sitting-on-End, for he was dreaming all the time of a handsome man / who came to him while he was asleep and it is said the man said, (15) he whose name was Leading-Spouter-of-the-World, that he was the first of the / numaym, the great killer whale and it was at that place where / Leading-Spouter-of-the-World spoke, that it was really the only thing wanted by the killer whales, / mountain goat tallow and diorite. / Sitting-on-End also told him that he wanted to get seals and all (20) kinds of game. For this reason / Sitting-on-End was a real hunter for he was helped by the killer whale, for always / Sitting-on-End was talked about by his tribe, the Nā'k!wax·daᵋxᵘ, / on account

of the way he was doing, for he just went out for a little while paddling and he came / home with four big seals lying dead in his little canoe. (25) Even when he goes after firewood he gets four seals. / Therefore he is being talked about by his tribe, because he does not / exceed four seals when he goes seal hunting. / And when he goes mountain goat hunting he also does not exceed / four mountain goats shot by him in one day. He does also (30) the same with all other kinds of game; quadrupeds / and all kinds of birds. Therefore he is very much feared / by his tribe, for they say that Sitting-on-End is not a common man. / He is not a shaman. It is only the killer whale / who helps him. That is the end. /

(35) Prayer when a Canoe / Meets a Rough Sea at a Steep Point (Nō'mas). /

"Look at me, Old Man, that the weather made by you may spare me; and, / pray, protect me that no evil may befall me while I am / traveling on this sea, Old Man, that I may arrive at the place to which I am going, (40) Great Supernatural One, Old Man." — "Hâ, it will be that way."

(1) Prayer when a Canoe / Passes a Steep Point in Fine Weather. / 184

"O Old Man, I pray before you. Have mercy and watch the / weather that you are making, that it may remain in this way, calm at sea (5) in the weather you are making, great, good Supernatural One; and that you may protect / me, that I may not be penetrated by the words of those who hate me, / that it may just go into them what they wish to do to me." — "Hâ. It will be / that way." /

Prayer to a Waterfall at Dzā'wadē. /

(10) Now I will talk about all the tribes when they go to / Dzā'wadē in the olachen fishing season. As soon as they arrive at the / lower side of the point of the cascade they all take off their / blankets and shirts; men and / women and children, and those who are very weak, (15) sick men who are lying on boards. / As soon as they are all ready, one canoe starts paddling / to go close to the falling water of the great cascade that is / nearly eight fathoms high where / the great cascade first falls down. There

is a strong wind (20) blowing from it, and also there is a spray going from it far seaward. / As soon as the canoe reaches the foam below the / cascade, the men stop paddling and stand up / in the canoe. Then one of them says, "Welcome, Old Man, we have come / and meet alive. I have asked you for this, great, good Supernatural One, (25) last year when we came. I beg you to have mercy and to blow off / all evil from us, this our sickness, you / great, good Supernatural One, that we may come to life, and also, protect / me that I may see you again, Old Man, you great Owner-of-the-World, Supernatural / One and also, please, let be fine the weather you are making, great, good, Supernatural One, (30) you are not a common person, Old Man." — "Hâ." The Old Man / will do so. /

Nā'k!wax·daᵋxᵘ Song for Calling Rain. /

Great bubble-eyed one, rain owner; hayē. /

Prayer of the Nā'k!wax·daᵋxᵘ (35) to the Waterfall Tsᴇlē'snokᵘ q!wē'q!waats!ēnokᵘ. /

"Go on, Old Man, blow, and blow off from us the / sickness of our bodies, Tsᴇlē'snokᵘ, in the way you always do to me / from one end of the season to the other, great Supernatural One, for I am still alive / and come this day to see you, Old Man." — "Wa'ō." /

185 (1) Prayer of a Tally-keeper on behalf of his Son. /

As soon as he has a son and when / it is four days from the time when he was born by the wife of the tally-keeper, / then the navel cord of the child comes off. Immediately (5) the tally-keeper takes the navel cord of the child and / washes it. After he has washed it he dries it well / in a sunny place. As soon as the navel cord it thoroughly dry / the tally-keeper takes well-/rubbed cedar bark and gives some of it to his wife. (10) Now the tally-keeper asks his wife to / plait the cedar bark in an eight strand rope so that it is square, / and one half the thickness of the little finger will be its size. / "It will be three spans long," / says he. Immediately his wife splits (15) the cedar bark and plaits it. Then the tally-keeper / takes the rubbed cedar bark and spreads it on a new / small mat. He takes the dried navel cord of his child / and puts it on the cedar bark. It is two of our / fingers, the length by which the cedar bark exceeds (20) the length of the navel cord. Then he cuts off the cedar bark. / As soon as this has been done, he waits until is finished what is being plaited by his wife. / When she has finished plaiting, the tally-keeper / takes it and lays the middle of the plaiting on the navel cord / of his child. / As soon as he had done so, (25) the tally-keeper prays to the navel cord of his child / and says, /

"O child, I am a good tally-keeper and I do not forget / the order of the seats of all the tribes according to their / privileges, their seats. Now you, my child, (30) will take notice when I am going to name the names of all the men, / beginning from the eagles and going down to the one standing at the end / of the numaym. I mean this, child, you will be / a tally-keeper when I am dead," says he as he takes the cedar bark / and wraps it around the middle of the navel cord and wraps it around tight in the (35) plaited square cedar bark. / Then he takes a twisted string of / cedar bark and ties it around firmly. Then the tally-keeper / puts it around his neck as a charm for his child who is to be a / tally-keeper after his father dies. /

(40) Prayer of the Bear Hunter. /

When the hunter goes into the woods to hunt quadrupeds / and he sees a black bear he shoots it. As soon / as he has killed it, then the hunter goes to where (1) the bear that he has shot lies 186
dead and stands by its side and says, / "Thank you, friend, that we met. I did not mean to do you any harm, friend. / Indeed, this is the reason why you come, made by our creator, that I may come / to shoot you, that I may eat you, with my wife, friend." — "Hâ," says he as he (5) takes his knife. Then he turns the bear on its back and he puts the / blade of his knife on the point of the jaw of the bear and he pretends to cut it, / as he lifts up the knife. Then he puts down again the blade / of his knife to the point of the jaw of the bear. As soon as / he has done so four times he really cuts. Now he (10) skins it after this. After he has skinned it he takes with his / right hand the back of the head of the skin of the bear. / He takes with his left hand the small of the back of the skin / of the bear. Then he says, holding up the skin of the / bear, if it is a female bear, /

(15) "Now, friend, call your husband to come also / to me," says he as he throws down the skin upon the skinned body / of the bear. Then he takes up the skin again and holds it up / and he says, /

"Now, friend, call your father that he may also come (20) to me," says he as he throws down the skin on the skinned body. / Then he takes again the skin and holds it up and he says, /

"Now, friend, call your mother that she may also come / to me," says he as he throws down the skin on the skinned body. / Then he takes up again the skin and holds it up and says, /

(25) "Now, friend, call your children that they all may come / also to me," says he as he throws down the skin upon the skinned body. / Then the hunter himself answers to all his words / on behalf of the skinned bear. He says, "Wâ. It will be that way," / says he. That is the way it is done by the Kwakiutl. /

(30) Prayer to the Bear. /

I will begin at the very beginning with what is said by the hunter of black bears, / for there is only one way in which all the hunters speak when they / first see all kinds of animals when they are hunting. / This is the word even when the bear hunter may be alone, (35) and also even when two may be walking together for they all say this, / "That black bear." He just says it and then he shoots it. As soon as / the bear is dead, he goes to where the bear lies dead on the ground. Then stands on the ground / the bear hunter at the right hand side of the bear and says, / "Welcome, friend, you have come, trying to come to me that I may get you, (40) for this is the reason why you came made by the one who created you also. Now welcome, / friend, I welcome you heartily that you have come and walked in front of me. Now 187 (1) take care, friend, and call your parents and your / elder brothers and your younger brothers and also your wife that they all may come / and try to come to me, friend." — "Wâ, that is what I will do." Now it is he, / the bear hunter, who answers himself the words on behalf of the (5) dead bear, for each hunter of black bears and the / hunter of grizzly bears answers his own speech on behalf of the dead / grizzly bear, saying, "Wâ, indeed, that is what I will do," and when he says, / "Wâ, I will tell this to them." The grizzly bear hunter also / answers his own words on behalf of the dead bear. /

(10) Now the black bear hunter turns on its back the black bear that he has shot. / He lays on the bear the blade of his skinning knife, at the lower point of the jaw of the / bear. Then he lifts his knife and he again lays down the blade / of his knife at the point of the jaw of the bear. Again he lifts / his knife and again he lays down his knife. Again (15) he lifts it. He does not act quickly with his knife when he brings down / his hand as he lays down his knife at the point of the jaw of the / bear as he cuts into it. Then the man squeaks with closed mouth. / Now the cut

reaches right down to the rump / of the bear. Then he takes up the right paw and cuts (20) around its joint. When the bear hunter is a young man / and if he has no whiskers and if he wishes / to have whiskers, he puts his first finger into / the blood that always runs out when he cuts into the joint / of the paw of the bear. As soon as his first finger is full of blood (25) he smears the blood, the means of growing hair, to where he wishes / his whiskers to grow. He does so four times with the hair-growing / blood. When he is a Dzā'wadEēnox^{u} he always does this with the / blood of the right paw of the bear, therefore all the / young men of the Dzā'wadEēnox^{u} have whiskers, also the Hăx̣wā'mis and the (30) Gwā'waēnox^{u}. Then the black bear hunter skins the bear / after that. As soon as the skin of the bear is off, the / black bear hunter takes hold of the back of the head of the skin of the bear / with his right hand. He takes hold with his left hand / of the rump of the skin of the bear, now, when stands the (35) black bear hunter at the right hand side of the bear he says / holding up the skin, "O, friend, now you will call your wife / to come to me also," says he as he drops down the skin / on the body of the bear. Then he takes it up again and / holds it up as he says, "Now call your father to come (40) to me also," says he as he drops down the skin on the / body of the bear. Then he names its mother and uncle / and its aunt and all the relatives of the bear. As soon as he has finished / he goes home. Now he carries the skin of the bear. (1) He does not stretch it quickly for 188
they do not stretch well, the skins of / all animals when they are stretched fresh. / He only stretches them after they have been hanging for two days / in the corner of the house, for he wishes it to stretch out lengthways. (5) Then he stretches it. Now it gets thoroughly dry. / As soon as it begins to be dry he puts it away. That is the end. /

Prayer to the Black Bear. /

When the black bear is dead, when it has been shot by the hunter, / the man sits down on the ground at the right hand side of the (10) bear. Then the man says, praying to it, /

"Thank you, friend, that you did not make me walk about in vain. / Now you have come to take mercy on me so that I obtain game, that I / may inherit your power of getting easily with your hands the salmon that you catch. / Now I will press my right hand against your (15) left hand," says the man as he takes hold of the / left paw of the bear. He says, "O, friend, now we / press together our working hands that you may give over to me your / power of getting everything easily with your hands, friend," says he. Now it is done after this, / for now he only skins the bear after this. /

(20) Prayer to the Grizzly Bear. /

I will first talk about the grizzly bear hunter, / for he is no common man, for he is generally / the head chief or a chief's child or a warrior, for they are / not afraid of anything and they do not respect anything, and there is nothing to frighten them (25) among all the wild animals, for they cannot / run away from the grizzly bear when they meet it. If it should be known by the tribe that he / ran away from the grizzly bear, then his tribe would say that he had disgraced himself, a disgrace of his / name and of his children. Therefore the grizzly bear hunters say / when they meet a grizzly bear, /

(30) "Be ready, friend, that we may try our strength, you, / dreaded one. I am of the same kind, for I am dreaded also," says the / hunter. Then he shoots it. /

Sometimes he will kill the grizzly bear. As soon as the grizzly bear is dead, / the man just stands still as he quickly (35) loads his gun and the man just continues looking / at the grizzly bear if it should still be alive. As soon as he has finished / loading his gun, and the man never sees / that the ears of the grizzly bear are moving, for these are the last to die, / the ears of the grizzly
189 bear when it has been shot, then the man cocks his (1) gun as he walks aiming at the head of the grizzly bear. As soon as he / reaches the right hand side, he pokes it with his gun. / Now he really believes it is dead. Then the man / speaks and says, "O great, good Supernatural One, (5) the way you are lying there, now you have been overcome by me, friend, for I have struck you first with my / death bringer," says he as he puts down his gun. /

Then he takes hold of the right paw of the grizzly bear and / says, "Listen to me, Supernatural One, now I will take by war / your power of not respecting anything, of not being afraid, and your (10) wildness, great, good Supernatural One," says he as he presses his right hand / against the right paw of the grizzly bear. Then he says, / "Indeed, now you have been overcome by me, friend. Now we have / pressed together our killing hands, for now I have inherited your / power of catching easily salmon and of doing all your (15) work. Also, that your wild hands come / to me, that I may be like you, and that there may be nothing that is not massacred. / I mean this, great, good Supernatural One, all this I have inherited / because you were greatly feared, friend," says he. Then the man skins / the grizzly bear after that. After he has skinned it (20) he cuts open the stomach and he takes out the heart and he carries it / when he carries on his back the skin as he is going home. / As soon as he enters his house he puts at once / the kettle on the fire and he pours water into it. / Then he takes the heart and cuts it into pieces and he puts them into the water (25) in the kettle. When this has been done he sits down waiting / for it to get done. If the man has a son / he calls his child to sit down where he is sitting. / As soon as the heart is done he takes off / the kettle from the fire and puts it down on the floor. Then he takes a (30) small dish and puts it alongside the kettle. Then he takes the / tongs and he picks out the cut pieces of the heart and / puts them into a small dish. As soon as they are all out he / puts it down in front of his son, then he speaks / and says, /

(35) "Now, child, you will eat part of this wildness of the grizzly bear," / says the man as he cuts off a piece of the / heart. Four are the pieces he cuts, then he says to his / son, "Now take care, child, of this true Supernatural One, / of these ways of this owner of this heart. Now (40) eat this what makes the grizzly bear get everything easily, so that you also may get easily / all kinds of property," says he as he gives it to his son. / Immediately his son takes the piece of the heart and / puts it into his mouth and
he chews it, then he swallows it. (1) Then his father takes another 190
piece of the heart and says, / "Now eat this, the receptacle of the wildness of the grizzly bear, that you also/ may be wild," says he as he gives it to his child. Immediately / his son takes the piece of the heart and puts it into his mouth (5) and chews it and then he swallows it. Then his father / takes a piece of the heart and says, "Now you will eat this, / the grizzly bears' receptacle of having no respect that you also / may have no respect of anything," says he as he gives it to his son. / Immediately his son takes it and puts it into his mouth and (10) chews it and then he swallows it. Then his father takes the / last piece of the heart and says, "Now you will / eat this, the grizzly bear's power of killing things before he is struck, that you may / also kill things before you are struck, for indeed, I wish you to be / a warrior, son, as I am a warrior," says he as he (15) gives it to his son. Immediately his son takes the / piece of the heart and puts it into his mouth and chews it. / Then he swallows it. Then the man says to his child, / "Now my child, you have in your stomach four things that come from /

the heart of the grizzly bear. Now you will for four days (20) purify yourself in the pond and rub your body with hemlock branches in the morning / and in the evening when our whole tribe goes to sleep. Now / wish for a good dream about the grizzly bear / when you always think about what you have done when you / ate the four pieces of the heart of the grizzly bear; the wild (25) animal, for I wish you to be of the same kind, child," says the / man to his child. If the child is a good son / he takes notice of all the advice given by his father and at once / he dreams a good dream. If he is a bad child / he does not take notice of the advice of his father and he says that he (30) never dreams once and his father just drives him away. / This is the end after this. /

Black Bear Blood Painted on Upper Lips. /

When a man first shoots a bear, / as soon as the man hits it he at once puts the (35) black bear aboard the little canoe and he tries to go home quickly to his / house before the body of the bear gets cold. / As soon as he arrives on the beach of his house, the young men of the / Dzā'wadEēnoxᵘ go to meet the little canoe and look at the bear / lying dead in the little canoe. Then the young men take ashore (40) the bear from the little canoe and they take it into the house of / the bear hunter. Then all the young men (1)
191 wash their faces. As soon as they finish washing their faces the / bear hunter comes into the house. / Immediately the young men ask the man to cut the joint / of the palm of the right paw of the black bear. Immediately the (5) man takes his butchering knife and cuts just into / the wrist of the right paw of the bear. As soon as the blood comes, / the young men put the first fingers of their right hands / into the blood and they smear it on their upper lips. As soon as they have all / done this they go home to their houses. Then gets dry the (10) means of growing hair, the blood on the upper lips of the young men, and really / a moustache grows after that on the Dzā'wadEēnoxᵘ, / for almost all of them have moustaches. That is the end. /

Prayer to a Beaver after it has been killed. /

"Welcome, friend, Throwing-down-in-One-Day, you Tree-Feller, for (15) you have agreed to come to me. The reason why I wished to / catch you is that you may give me your ability to work / that I may be like you; for nothing is impossible for you to work at, / friend, you, Throwing-down-in-One-Day, you Tree-Feller, you Owner-of-the-Weather. / And also that nothing evil may befall me in what I am doing, (20) friend," says he. /

Use of Beaver Castorium to call Rain. /

When the weather continues to be dry the man / cuts off the castorium of the beaver that he has obtained and he says / as he squeezes with his right hand the castorium of the beaver (25) and as he puts his right hand into the water, still squeezing / it. Then he says aloud, /

"O World, now this Weather-Owner of Throwing-down-in-One-Day has gone into the water. / Now this Weather-Owner of Tree-Feller has gone into the water. Now then / rain, rain, rain, flood that the rivers may overflow," says he (30) as the man himself answers his words and / says, "Hwâ, that is what I will do," says he, as he lifts his / hand out of the water still squeezing the castorium / of the beaver. Then he just puts it on the stump of a / tree. When there is no stump he puts (35) the castorium of the beaver on a log on the ground so that it may be eaten by the / birds. That is all after this. /

Beaver Used as a Charm. /

When a woman is with child and if she has a husband who is a hunter / of all kinds of animals then, as soon as the woman gives birth (40) to a boy, her husband goes into the woods where he (1) knows that there is a beaver dam. As soon as he sees / new 192
cuttings of the beaver, then at once he sits down on the bank where / he guesses that the beaver comes up to breathe in the evening. As soon as the beaver comes / and emerges he shoots it. Then the man (5) takes with his right hand the right paw of the beaver and / turns it on his back. While he is still holding it and while the man is looking / at the beaver he says, /

"You have come, friend, I have come to catch you, friend, Throwing-down-in-One-Day, you / Tree-Feller, that you may come and give over to me your power of work for my (10) child which I have obtained by good luck, that he may be like you. For there is / nothing that you do not know in every kind of work. Now you will go to my / house that you may press your working hand against his hand / that he may be like you, friend. There is nothing difficult for you in / all kinds of work," says he as he takes up the beaver and he (15) goes home to his house. As soon as he enters he puts down on its back / the beaver on a board that is always lying on the floor, at the place / on which is put down the game as soon as he enters his house. Then the / man takes his child in his arms and he sits down at the edge of the / board on which the beaver is lying on its back. (20) The child is wrapped up to the waist in its wrappings. Then the man takes the / right paw of the beaver and presses it against the right hand / of the child and the man says, "O friend, Throwing-down-in-One-Day, / you, friend Tree-Feller, you have come, you have reached this our / little friend. He will inherit your power of (25) working everything easily, and he will be like you, friend / Weather-Owner, you, who does everything easily that you wish / to work at, friend. Please, give it over to our little friend," / says he as he rubs the face of the child / four times against the face of the beaver. "Now, friend, this is the advice (30) given to me by my late fathers, that which should be done when I make a charm for my child / from you, Throwing-down-in-One-Day," says he as he takes his child back to its mother. / Now the talk about the beaver is at an end. /

Prayer to the Landotter-Trap. /

When the trapper finds a good trail of a (35) landotter, then the man searches for a clear young hemlock / which is straight, two fingers thick. / As soon as he finds it he prays to it / and says, /

"Thank you, friend, that I have found you, for I have come
here to hire you, (40) friend, to work for me that you may be the
deadfall of my trap / for the landotter who is intelligent when he
193 is being trapped. Now (1) only take care and call the landotter
to come / under you and when you fall, fall behind the shoulder
blades so / that you kill him," says he. /

Then he cuts down the young hemlock tree. (5)

Then he searches for a straight, young hemlock tree, also of the same thickness. / As soon as he finds a straight one the man sits down on the ground / and, looking at the young hemlock tree he prays to it / and says, /

"Thank you, friend, that I have found you for I come here to hire you, (10) friend, to work for me that you may be the killer-on-the-ground of my trap / for the landotter who is intelligent when he is being trapped. Now, only take care and help each other with the deadfall and / do not let go the landotter, but only kill him, / says he. /

(15) Then he chops down the young hemlock tree. /

Then he searches for a straight young hemlock tree of the same /

thickness as the deadfull, and as soon as he finds it he sits down on the ground / and says, /

"Thank you, friend, that I have found you, for I come to hire you, (20) friend, to work for me that you may be the posts of my trap / for the landotter who is intelligent when he is being trapped. Now you / will just take care and you will only help one another with the deadfall and the killer-on-the-ground; / you who will be the two posts," says he as he chops it down. /

As soon as the man has finished working at his landotter trap (25) he sits down at the right hand side of his trap / and, looking at the trap he prays to it / and says, /

"O, Supernatural One, now you are finished on the ground. Now only take care and / do not miss what you are planned for and only kill the (30) landotter for I have obtained you by hiring you, friend, to come and help / me in my work, trapping all kinds of fur bearing animals. Now / go on, take care, for you are a man, friend," says he / as he goes home to his house. /

As soon as he enters his house the man (35) asks his wife to go with him into the inner room. / Then the man tells his wife that he has made a new landotter trap. / "Now we will cohabit that may be made short timed my / trap," says he as they lie down and have connection. / As soon as this is done, they arise and go to wash in the woods. (40) At the same time they rub their bodies with hemlock branches. / As soon as they have done so they go home to their house. After / they have entered their house the woman gives food to her husband. / Now for four days the man never has connection with (1) his wife. After four / days, after 194
he has made the landotter trap, the man goes to see his / landotter trap. As soon as he arrives at it and he sees / that a landotter is in his landotter trap (5) the man just sits down at the right hand side of the landotter trap / and he prays to his trap first. He says, /

"Thank you for what you have caught, friend, that is what I wished for you, what / you are like, for now you have greatly helped me. Only / keep on catching the same kind as you have now caught," says he (10) as he gets up and takes off the ballast on each end of his / landotter trap. As soon as all the ballast has been taken off / he lifts up the dead fall and he takes out the landotter and he / puts it down. Then he sets up his landotter trap. / As soon as he has done so he takes the landotter and goes home. (15) As soon as he enters his house he puts the landotter on a / mat that has been spread out. He takes his skinning knife and / sits down alongside of the mat on which the landotter is lying, at the / right hand side of the landotter that is lying on its back. Then he takes his / skinning knife and takes hold of the right foot (20) of the landotter and three times he pretends to cut it. / The fourth time he really cuts into the foot of the land otter. / The man draws in his breath, squeaking. Then he skins the landotter / after this. As soon as he has finished, the man takes the / back of the neck of the skin of the landotter with his right hand. (25) He takes with his left hand the rump of the skin. / Then he holds it up over the skinned landotter and says, / "Now you will call your wife to come also," says he / as he drops the skin on the skinned landotter. Then again / he takes the skin and holds it up, and he also just (30) says the same as he has said first. Those are named, its mother, / and its father and its children, and its grandchildren and its nieces / and its nephews. Now when this has been done the man says to the / skinned landotter, "Now, my friend, you will call those whom I have / named," says he. That is the end. /

(35) Prayer to the Squirrel. /

When an old man walks in the woods / and he sees a squirrel, then at once the man / stands still on the ground and begins to pray to the squirrel; he says, /

"Great, good one, Healing-Woman, we come and have met, you, Long-Life-Maker. (40) Do not let our meeting be bad, Supernatural One, only protect / me that no evil may befall me from
195 sickness and that (1) the curses of those who hate me may not penetrate me, you, Long-Life-Maker, / and that you may, please, just give over to me your wealth that I / also may be rich as you are, great, good Supernatural One," says he. /

This is remarkable about the squirrel that it only sits still, (5) sitting on the branch of the tree while it is being prayed to, as though it really / were listening to the words of the one who prays to it. Then the man says to it / that it is a good sign for his prayer when it does not run away. But if / the squirrel runs away when he begins to pray, then the man says / that he will have a short life and he is depressed after that. /

(10) Prayer to a Dead Squirrel. /

"You, great, good one, you, Healing-Woman, why are you in this way, great, good one? Why / have you had bad luck, great, good one, nimble one in our world? I thought you never could have / bad luck, great, good Supernatural One. What can we do? For now you must become / secular, friend. Now let the supernatural power of your body (15) come over to me that I may inherit from you to do easily all kinds / of work, that I may be like you, you who easily does / all kinds of work and also, that I may be a good walker and / never get tired, like you, you who are a good walker, for you / never get tired," says he as he takes the dead squirrel. (20) Then he says to it, /

"Now I will bury you, friend, as you might be trampled on by the animals / that walk about where you are lying dead, friend," says he as he carries the / dead squirrel and looks for a good place on really dry ground at the foot of a / cedar tree. When he finds it, he plucks off dry moss (25) and wraps it around the squirrel. Then he puts the squirrel on the ground, / but he puts a little soil on it, burying it. As soon as / this is done he comes and leaves it. That is the end. /

Prayer to the Squirrel. /

Now it is this, when a boy has killed by throwing stones, a squirrel, then (30) the father of the boy searches for the place where the squirrel lies dead. / As soon as he finds it the man sits down and prays / to the squirrel and says, /

"O, you great, good one; great, good Supernatural One, I have killed you accidentally, Healing-Woman. / You will only use your good name, you Healing-Woman, you (35) great Long-Life-Maker, you, great, good Supernatural One. These are your names, / friend, and only have mercy on me that no evil may befall me on account of / what I have done to you. I killed you accidentally, great, good Supernatural One. Now I pray you / to, please, help me and, please, protect / me that nothing wrong may happen to me in all my work," (1) says he and he takes the dead squirrel and 196 goes to bury it at the / bottom of a tree as he wraps it in dry / moss. That is the end after this. /

Prayer of a Woman after the Death of her Sister. /

(5) It is this, when first Made-to-be-a-Cedar (Wilkwiᵋlakᵘ) died here at Fort Rupert, / then her younger sister (ᵋaō′ᵋmōł) arose from the floor and stood outside of / her younger sister. Then spoke ᵋaō′ᵋmōł looking at her / younger sister and said, turning to the right and / kicking backward her younger sister, "Why do you run away, (10) cruel one?" Then she turned around and faced her

younger sister. / Again she turned around and kicked her backward / and said, "Go now to where you are going," and again she kicked her. / Then she said, "Go only right on to where you are going," and again she / kicked her and said, "You will not turn back your face to me and always stay (15) where you are going to," said she. /

Now she sat down after that. She never wailed / on account of her younger sister, for she did not wish to be made fun of by those who hated her; therefore / she did this, kicking her younger sister. Many / women and also men to this when a child dies (20) when they are hated. Now this is the end. /

Prayer of a Mother for her Dead Child. /

When it is the first born child of the one who has just / for the first time given birth, a young woman, then the woman is really / fond of her child. Then she engages a carver (25) to make a little canoe and all kinds of playthings for the boy. / And if it is a girl, then she engages a doll maker / to make dolls of alder wood, and women are hired / by her to make little mats and little / dishes and little spoons and all kinds of (30) things of this kind, even if the child of the woman may be only five months old. / Then her child begins to get sick, and not long / is sick the child when it dies and the woman carries in her arms / her child. Then all the relatives of the / woman come to see her and all the women wail together. (35) As soon as all the women stop crying / the mother of the child speaks aloud, / she says, /

"Ah, ah, ah, what is the reason, child, that you have done this to me? I have tried / hard to treat you well when you came to me
197 to have me for your mother. Look at (1) all your toys and all the kinds of things. / What is the reason that you desert me, child? May it be that I did something, child, to you in the way I / treated you, child? I will try better when you / come back to me, child. Please, only become at once (5) well in the place to which you are going. As soon as you are made well, / please, come back to me, child. Please, do not stay away there. / Please, only have mercy on me who is your mother, child," / says she. Then they put the child in the coffin / and they put it up on a hemlock tree. That is the end. /

(10) Prayer of a Man to Twin Children. /

"O Supernatural Ones, you have come, you have arrived and you have come / to be supernatural for us; you who come from the sea, / Rich-Makers, Swimmers. Now, thank you, for / coming to us, (to me) and to your mother that she may come (15) and treat you well and you also treat us well. / Do not let anything evil befall us, you, / Long-Life-Makers, only protect us, Supernatural Ones," said / Property-Body (Yā′qaɫᵋᴇnāla), who belongs to Newettee. /

Prayer to Berries. /

(20) "I have come, Supernatural Ones, you, Long-Life-Makers, that I may take you, / for that is the reason why you have come, brought by your creator, that you may come and satisfy/ me; you, Supernatural Ones; and this , that you do not / blame me for what I do to you when I set fire to you the way it is done / by my root (ancestor) who set fire to you in his manner when you (25) get old on the ground that you may bear much fruit. Look! / I come now dressed with my large basket and my small basket that you / may go into it, Healing-Women; you, Supernatural Ones. I mean this, that you / may not be evilly disposed towards me, friends. That you may only treat me well," / says she. /

(30) Prayer of a Woman in Charge of Berry Picking / in Knights Inlet. /

This was forgotten by Place-of-Eating (Hă′mdzas) when Q!ē′q!ᴇg̣âlas (the name of the woman who has the right to pick the first Viburnum berries) / arrives at the Viburnum place. Then she stands looking at the Viburnum bushes / which have many Viburnum berries on them. Then she prays to them and says, /

(35) "I come, One-Prayed-to, I try to come to you, means of mercy to me, (1) that I may eat, that I may keep alive for a long 198
time, you, Chief of-the-Upper- / World; you, Life-Owner. Pray, let me come next year / to stand again at the place where I am standing to pray to you," says she as she / picks Viburnum berries. That is the end about Q!ē′q!ᴇg̣âlas. /

(5) Prayer to the Olachen. /

"Now welcome, fish, you who have come, brought by / the Chief of the World-Above that I see you again, / that I come to exert my privilege of being the first to string / you, fish. I mean this, that you may have mercy on me that I may see you again (10) next year when you come back to this your happy place, / fish," says she, as she takes with her left hand / the round cedar stick with a sharp end. She / takes with her right hand an olachen and she lifts with her / thumb the left gill of the olachen. That is where she pokes in (15) the sharp end of the cedar stick for stringing which / passes through the mouth of the olachen and she just does this to all / the others. Now this has the name strung up (fish) as it is stretched out after this. / That is the end. /

Prayers to the Olachen. /

(20) It is this way when for the first time they get much olachen. Then all the olachen fishermen / of the DEna'x·daᵋxᵘ and ᵋa'waᵋī-LEla get ready / to prepare their canoes for catching olachen with dipnets, and their dipnets and their / punting poles, so that all may be ready. Then all the men / look at K!wā'maxalas who has the privilege of being the first to (25) fish with the dipnet for olachen at his fishing place, Eagle Nest (Kwē'gwats!ē), which begins with the myth / at the fishing place of Song-Dancer (Q!ă'mtălał), the root of K!wā'maxalas. Now / K!wā'maxalas carries on his shoulder the punting pole and the dipnet pole / and he goes aboard his canoe for fishing with the dipnet. Then he poles up the river / and he goes across to Eagle Nest. As soon as he arrives (30) he takes the painter of his canoe and ties the end / of the painter to the tying place which sticks out, the / top of a fallen tree. As soon as he has tied it he takes his / dipnet and he prays to his dipnet before he dips it into the water. / Now his prayer says, /

(35) "Go on, friend, on account of the reason why you came, placed in the hands of my / late ancestors by our Chief Above, our Father, and go and gather in yourself the / fish, that you may be full when you come back, friend. Now / go into the water where you may stay, friend," says he as he dips the dipnet into the water. / As soon as he reaches the bottom with the lower end 199 of his dipnet he pulls it four times (1) with the mouth of the dipnet down stream, then he hauls it up. / As soon as K!wā'maxalas sees the olachen in / his dipnet he takes hold of both sides of the dipnet and he says while / he prays looking at the olachen, /

(5) "Now come, fish, you who come being sent by our / Chief Above, our Praised One, and you come trying to come to me. / Now call the fish to come and follow your magic power / that they may come to me," says he. /

Then K!wā'maxalas pours the olachen into his olachen fishing (10) canoe. Four times he dips in the net for olachen, / then he goes home. Now all the tribes who fish for olachen / along the river of Dzā'wadē begin to fish olachen with their dipnets and / they all pray when they first haul up the dipnets when they / see many olachen caught by their dipnets and all have (15) different ways of praying, said he.

This is the prayer of a / common man: /
"Now you have come, grandfather, you fish, that you may not / ill-treat me, that you may only bring good luck by your coming / to me, Supernatural Ones, you Dancers, I pray you, Supernatural Ones, (20) that we may meet again next year and, please, protect / me, friends, you fish," says he. /

"Thank you, grandchildren, that you have come to me to / make me rich as it is done by you, fish, you, / Dancers. You will protect me that I may see you again (25) next year, grandchildren. Thank you that you do not disdain / trying to come to me, Supernatural Ones," says he. /

Prayers to the Sockeye Salmon. /

It is this, when first Head-of-the-World (ᵋnālag̣ᴇmālis), who belongs to the Mā'diłbēᵋ, / caught sockeye salmon at the river of Port Nevill (Xā'xᴇm), hooking the sockeye salmon with his hook. (30) As soon as he caught the sockeye salmon with his hook, then he clubbed it once / so that it was not really dead and he put it down on the / pebbly beach near the bank of the river. He did not / allow the sockeye salmon to lie on the soil at the foot of / trees. As soon as nine sockeye salmons had been hooked (35) he broke off long withes of young cedar. He twisted them / and as soon as he reached the (thick) end of his twisting, he strung it through the necks of the / sockeye salmon so that the end of the withe showed at the mouth of the sockeye salmon. / Then he tied together the ends of the cedar withes. As soon as he had done so / he looked at the sockeye salmon that had been strung up on the hoop of cedar withes. (40) Then he said praying to them, /

(1) "O, Swimmers, this is the dream given by you, to be the way 200 of my / late grandfathers when they first caught you at your playground in this river. / Now you will be in the same way, Swimmers. I do not club you twice, / for I do not wish to club to death your souls so that (5) you may go home to the place where you come from, Supernatural Ones, you, / givers of heavy weight. I mean this, Swimmers, why should I not go to the end of / the dream given by you? Now I shall wear you as a neckring going to my

house, / Supernatural Ones, you, Swimmers," said he as he took the / hoop-shaped string of sockeye salmon and put it around his neck. Then he came (10) home. As soon as he entered his house, his wife / took a new mat made of broad strips and spread it out. / Now Head-of-the-World took off his neckring of sockeye salmon strung up. / Then he took hold of the sides of the ring of the sockeye salmon which were strung up and / said, /

(15) "O Swimmers, now I come and take you into my house. Now I will / go and lay you down on this mat which is spread on the floor for you, / Swimmers. This is your own saying when you came and gave a dream to my / late grandfathers. Now you will go," said he as he turned around and / put down the ring of sockeye salmon strung upon (20) the mat that had been spread pout. That was all the work of Head-of-the-World, / except the making of roastings tongs. Immediately the wife of / Head-of-the-World, Kŭ'nx̣ŭlaō'g̣wa, took her carrying basket and / went to the woods to get dead moss. As soon as she found the dead moss she / put it into her basket and came home. She (25) carried the basket containing the dead moss and put it down / near the edge of the mat which had been spread out, on which the sockeye salmon were laid. Then she / took her fish knife and Kŭ'nx̣ŭlaō'g̣wa sat down at the edge of the mat. / She took up one of the sockeye salmon with her left hand / and holding with her right hand her fishknife, (30) Kŭ'nx̣ŭlaō'g̣wa prayed to the sockeye salmon and said, /

"Thank you, Swimmers, you, Supernatural Ones, that you have come / to try to save our lives, (mine) and my husbands, that we may not die of hunger, / you, Long-Life-Maker, only protect us that / nothing evil may befall us, you, Rich-Maker-Woman; and also this, that we (35) may meet again next year, good, great Supernatural Ones," says she and / then she cut the sockeye salmon. /

You know already all about the ways of the women when they/ cut the salmon and as they roast it and dry it. / This is the one thing I know, for I walked together with (40) Head-of-the-World when he went up the river of Port Nevill. /

201 (1) Prayer to the Salmon. /

And also this when a man goes to spear the sockeye salmon which / come gathering at the mouth of the river of Gwa'dzē. Then the / spearsman stands in the bow of his spearing canoe. (5) Generally his wife is the steersman. As soon as / he spears a sockeye salmon and when he hits the sockeye salmon that is speared by him, / then the man makes a squeaking sound. And when / the man hauls in the sockeye salmon into his little canoe / he takes his club and he clubs it once. (10) After he has pulled out his spear point from the sockeye salmon, he holds with his two hands / the sockeye salmon and the man looks at it and / prays to it and says, /

"We have come to meet alive, Swimmer. Do not feel wrong about what I / have done to you, friend Swimmer, for that is the reason why you come that I (15) may spear you, that I may eat you, Supernatural One, you, Long-Life-Giver, / you, Swimmer. Now protect us, (me) and my / wife, that we may keep well, that nothing may be difficult for us / that we wish to get from you, Rich-Maker-Woman. Now / call after you your father and your mother and uncles and aunts and (20) elder brothers and sisters to come to me also, you, / Swimmers, you Satiater," says he. Then he puts down his / salmon which he has speared, in his canoe. As soon as he has speared many / sockeye salmon he goes home. When he arrives / at the beach of his house, the man steps out of his canoe, (25) with his wife. Then his wife takes her / carrying basket and gives it to her husband. He goes down / the beach and puts into it the sockeye salmon which he has speared (which has two / names, also sockeye salmon obtained by spearing), into the carrying basket. / Then his wife spreads a new mat in her house. (30) As soon as she has done so, her husband comes carrying the basket containing the sockeye salmon / and pours the sockeye salmon obtained by spearing on the mat that has been spread out. / Now his wife takes her fishknife and sits down alongside the / mat. Then she holds with her left hand one / sockeye salmon and holding with her right hand her fishknife (35) she prays to the sockeye salmon and says, /

"Welcome, Supernatural One, you, Swimmer, you have come trying to come / to me, you, who always come every year of our world, that you come to set us right / that we may be well. Thank you, / thank you sincerely, you, Swimmer. I mean this, that you, please, (40) will come next year that we may meet alive, that you, please, / protect me that nothing evil may befall me, Supernatural One, you, (1) Swimmer. Now I will do what you came here for 202 that I should do to you," / says she and she cuts it. Here is, where I shall stop my words, / for you know all the ways of what is done with the salmon. /

Prayer to the Owl. /

(5) Now I am going to talk about what was seen by me, the owl, the smallest / owl which is hardly larger than a / sparrow. As soon as it gets towards evening the owls fly about. / when the sky is clear and that is when used to sit in their summer seats / the early Kwakiutl. Then often the owl comes (10) close to the ground outside of the houses next to the place where are sitting down on the ground / the men, as though it was looking for something that is being looked for by it. It is as though it had / found it when it sits down on the head of a man. / Then the man takes hold of the owl and the man says to the / owl, /

(15) "Welcome, Supernatural One, thank you for coming, trying to come to me that I / may see you, Long-Life-Maker. Please do this often / you who are the owner of my soul, for you are not seen when you are inside of me. / Now you are good, when you pretend to be a bird, for you come and sit down on my / head, Healing-Woman. I mean this, now I will dress (20) you, Supernatural One," says he as the man carries the owl / and goes into his house. He takes his hide / paint bag and powders ocher all over the body of the / owl. As soon as the owl is covered all over with ocher / the man goes out of his house and sits down again (25) where he had first been sitting. Then he says to the owl, /

"Supernatural One, now you are dressed up. Please, do not leave me and / pray, take good care of me that nothing evil may befall me, you, / Long-Life-Maker. Now go," says he and he opens his / fingers. Immediately the owl flies away. (30) Many men say that owls sit down on top of their heads. / There are more women then men on whose heads the / owl sits down. That is the end. /

Prayer for Success in Berry Picking. /

Now everything was learned by ʟ!ā'łᴇᵋyēg·îlis after this. (35) Not long after this she menstruated for the first time. As soon as she had washed four times / her mother told ʟ!ā'łᴇᵋyēg·îlis to take her small / berry basket and to go and pick buds of / all kinds of fruits, "that you may get them easily when you pick / all kinds
203 of fruits in summer," said Q!anē'sx·iᵋlakᵘ to her (1) daughter ʟ!ā'łᴇᵋyēg·îlis. Immediately ʟ!ā'łᴇᵋyēg·îlis / took her small basket and hung it on her back. Now her mother / did not carry anything as they went out of the house to go inland. / As soon as they arrived at a patch of salmonberry bushes (5) Q!anē'sx·iᵋlakᵘ asked ʟ!ā'łᴇ-

ᵋyēg·îlis to pick off the buds of the / salmonberries and to put them into her small basket. Immediately / ʟ!ā'ɬᴇᵋyēg·îlis pinched off the buds quickly and / put them into her small basket. And she had not taken many / when she stopped and moved to a huckleberry bush and pinched off the buds (10) and she put them on to the buds of the salmonberry bush. / As soon as her small basket was half full of buds of salmonberries / and huckleberries ʟ!ā'ɬᴇᵋyēg·îlis moved and went to a crabapple tree / and pinched off its buds and put them on to the / buds of the huckleberry bush. As soon as her small basket was nearly full (15) she moved and went to an elderberry tree and pinched off its buds / and put them on to the crabapples and when / her small basket was full ʟ!ā'ɬᴇᵋyēg·îlis came back home with her / mother. As soon as they had come into their house ʟ!ā'ɬᴇᵋyēg·îlis / put down on the floor her small basket. Her mother asked her to (20) sit down alongside the small basket. As soon as she was seated on the floor / her mother sat down by her side and then Q!anē'sx·iᵋlakᵘ said to her / daughter, "Now I will pray in your place for the four kinds of things you / have picked, child," said she, and she said looking at the / small basket, /

(25) "O Supernatural Ones, now you have come, picked by my daughter and, / please, protect her so that she may grow up well, that she may live long / in this world and that she may easily pick you, / Supernatural Ones, when you get ripe this summer, you, Long-Life-Makers, please," / said she. Then Q!anē'sx·iᵋlakᵘ took the small basket containing the buds (30) and hung it up in the corner of the house. Then / it will stay there hanging until the season when all / the fruits get ripe in summer. Now at last is ended the teaching of / ʟ!ā'ɬᴇᵋyēg·îlis. /

Prayer to Hellebore. /

(35) When a man first finds hellebore as he goes looking for it / on the banks of a river, the man sits down on the ground near / to the hellebore. He says, "At last I come and find you, great, good Supernatural One, / you, Life-Maker, you, Long-Life-Maker. I come to pray to you, / friend, that you may make well my wife who is troubled with constipation, that you (40) may have mercy and scrape away what causes constipation of my poor wife, (1) that you may have mercy and set her right. Please, scrape out 204 her inside that / all the badness may come out. This is my prayer to your good hand, / great, good, Supernatural One, for whom there is nothing that he cannot do to / all kinds of sickness. I pray you, Supernatural One, that you (5) do not allow also your bad

hand to come / which often causes accidents to secular men," says / the man as he digs out the hellebore. He does not pull out / the hellebore, for he does not want also to come out the / thin roots, for he only cuts them off from the round (10) end of the hellebore, for that is which is referred to by the Indians as "bad hand of / the hellebore," the thin roots. Now the hellebore is in this way / when it is taken. This is referred to by the Indians / as "good hand of the hellebore," when it is in this way; / the Indians say that its bad hand is kept, in the way (15) the hellebore is in the small boxes of sea hunters / kept ready against seamonsters in case they should emerge, for immediately / the sea hunter takes the hellebore out of his box and / plucks off the thin roots and puts them into the water on each side / of his small hunting canoe. Immediately the seamonster (20) sinks down on account of the bad hand of the hellebore, its thin roots. / Sometimes a man makes a mistake and takes the whole / hellebore with the thin roots. Then he rubs the / hellebore on a flat sandstone which lies in water in a / small dish. As soon as the water in the small dish gets milky, (25) the hellebore water is strong enough. Then the / man stops rubbing the hellebore on the sandstone and he takes / cotton cloth and spreads it over the mouth of a cup to strain it into it. / He pours the hellebore water on to it and into the strainer. / Three times he strains it through. As soon as this is done the man (30) tells his wife to sit up. As soon as / the woman sits up the man says to the hellebore water, / "Now, go on, great Supernatural One, take mercy on our / friend who is in trouble and, please, set her right, you / merciful one, Long-Life-Giver," says he as he gives the cup (35) to his wife. Then the man says to his wife, "Just / drink it quickly that you may not taste it," says he. Then the / woman takes the cup and pours it quickly into her / mouth and swallows it. She has no time to lie down when she / vomits and after that she has diarrhoea. She just (40) keeps on vomiting. She vomits some time until / she begins to vomit pure blood. Now the woman is choked / and
205 dies. The man did not know that (1) the thin roots of the hellebore are bad when they are put into the water to be drunk / by the woman. If he is expert in finding it, then first / his knife is taken and he cuts off the thin roots. / When he has cut off all the thin roots, then (5) it is not bad. That is the end. /

Prayer to Water Hemlock. /

When the man arrives at a patch of water hemlock / he sits down at the edge of it. He says, praying, / "I have come, Supernatural Ones, I have arrived to ask you that you will, please, (10) go to save the life of my wife with your water of life, you, Life-Makers, you, / Supernatural Ones, for that is the reason why you came to grow on the supernatural ground. / I mean this, you, Supernatural-Power-of-the-Ground, now I will dig /you up, friends, that you may go and set right my wife, that she / may get well," says he as he digs up the water hemlock. (15) As soon as he has dug out many he puts them into / a small basket. Then he goes home. As soon as he enters his house / he says to his wife, "Now the Supernatural One has come here who says that you / may stop being sick," says he. Then his wife says, / "I hope I may get well at once," says she. Then the man (20) takes a dish and pours water into it. He puts into it the / roots of the hellebore and he washes them that all the soil / sticking to them may come off. As soon as he has washed them he takes a / kettle and pours the washed water hemlock into the kettle. / Then he pours water on it and puts it on the fire. (25) It is boiling for a long time. As soon as it gets soft / he takes it off the fire. Then the man pours / grease into it. Then he places the kettle containing the hemlock water in front of / his wife. He takes a small spoon und gives it to her. / Then his wife holds the small spoon, looking at the (30) boiled water hemlock. Then she prays and says, / "Come, Supernatural One, and come to set me right, and, please, / take out the cause of my trouble, you, Long-Life-Maker. Now I / pray you, Supernatural One, to take pity on me that I may get well, you, / Long-Life-Maker," says she. / (35) Then the woman eats the hemlock / using a small spoon, with the juice and the grease. / After she has eaten all with the spoon it does not take long until / she defecates, what is referred to by the Indians as going to stool. That is / the purgative of the early Indians, the water hemlock. This is the end about the (40) boiled water hemlock. /

(1) This is also the water hemlock about which I will talk again, for / the raw water hemlock is an emetic when it is washed so that / all the soil comes off. Then the man takes a rough / sandstone and a small dish and he pours water into it. (5) Then he puts the sandstone into the water and he takes one water hemlock plant / and rubs it on the stone. As soon as much has been rubbed / he pours it into a teacup so that it is full, and holding the / cup the woman prays, "O, Supernatural One, I come / to ask you to try to heal me, that you heal me, you who is asked to heal and, (10) please, save me, you, Life-Owner, and do not let me be overcome by the / Short-Life-Maker-Woman and by the Killing-Woman; 206

and, please, take me away / from them that I may live a little while. Now go on, Supernatural One, / now you will go into me and you will drive away my / diseases that I may vomit," says she as she drinks the (15) water hemlock in water. Now the water is cold as she drinks it. / Then the man waits until she feels qualmish. / As soon as she vomits what is referred to by the Indians as the "green color," as / soon as she has vomited all the green color, then afterwards the water hemlock / in water is also vomited by her. That is referred to by the Indians as "done well" (20) when it is done that way. /

It is also a purgative, boiled hemlock mixed with grease. / It is a means of vomiting when it is rubbed raw on a sandstone and she / drinks it with the water. That is the end. /

Yellow Dock Root, Rumex Occidentalis S. Watson. /

(25) And also this, when a woman has a swelling in the throat, and when for a long time / she has a stomach ache, then the woman asks her husband to / go and look for yellow dock and to dig up four roots. / "Now take care and do not make a mistake when you pray to them," says the / woman to her husband. Immediately the man goes into the (30) woods looking for yellow dock plants. When he finds them he sits down on the ground. / Now he prays and says, "I have come, I have reached / you, Supernatural Ones, to come and pray of you to go and, please, heal / my poor wife who for a long time has had a stomach ache, / you, merciful ones, and please, make her well, you, Supernatural Ones," (35) says he as he digs them up and takes the roots. As soon as / he has obtained by digging many roots of the yellow dock, he comes / home. As soon as he enters his house the man says / to his sick wife, "Here has come this Supernatural One / who says that now you will be made well by him," says he. Then says (40) his wife, "Thank you for the words of the Supernatural One," says she. /
207 Now the man takes a small dish and pours (1) water into it. He puts the yellow dock into it and he washes off the / dirt from it. As soon as it is washed off he takes a kettle / and puts the yellow dock into it. Then he pours water into it. / He puts the kettle on the fire. Then he lets it boil a long time. (5) As soon as the boiled yellow dock is boiled to pieces it is done. / Then the man takes a small dish and a small spoon. / He pours the boiled yellow dock into the small dish and / puts it in front of his wife. He gives her the small spoon. / Now the sick woman holds the small spoon while she is praying, (10) looking into the small dish. She says, "Come, Supernatural One, / I have got you by inviting you to come and, please, make we well, / Supernatural One. Now you

will go into me that you may drive away this / sickness that troubles me, you, pitiful one, Supernatural Ones, / says the sick woman. /

(15) Then she eats the yellow dock using the spoon, with the juice. / As soon as she has done so, the man takes the kettle and puts it / on the fire, for much of the yellow dock is left over by his wife. / Then the man takes a piece of cotton cloth and / spreads it over the small dish. As soon as the yellow dock gets hot (20) he takes it off from the fire and he pours the / hot yellow dock on the cotton cloth. Then he folds up the / cotton cloth and wraps it around the yellow dock and squeezes it / until all the water comes out. Then he puts it on above the / navel of his wife. As soon as he puts it on the (25) man prays and says, "O, Supernatural One, now / help each other with your other part that has gone inside the stomach / of our friend that, please, our friend may get well quickly, / Supernatural One, Long-Life-Maker," says he. And it is not very / long that the hot yellow dock stays on her stomach when her stomach begins to rumble. (30) Then the sick woman defecates after that. / Now the pain in her stomach stops. That is the end. /

When there is a swelling on the body of a man, his wife / goes into the woods searching for yellow dock and skunk cabbage. As soon as / she finds the yellow dock plants she sits down and prays. She (35) says, "I have come and found you, Supernatural One, that I may pray you to, please, / make well my husband who has a swelling on his body, you, Healing-Woman, / that you may set him right, you, Long-Life-Maker, please," says she, looking / at the yellow dock. "Now I shall dig you out of the ground, Supernatural One," / says she as she digs out its root. As soon as she has obtained enough (40) by digging, the woman says to the roots of the yellow dock / as she is holding them, "Now take care, Supernatural One, not alone will you / make well my husband, for now I shall act according to the (1) dream you gave to my late grand- 208
fathers long ago when you said you would / help each other with our friend the root of the skunk cabbage. / Now we will go and look for it," says she as she stands up carrying the roots of the / yellow dock and she starts. As soon as she finds the skunk cabbage (5) the woman puts down the yellow dock roots which she carries. / She prays and says, "Now I have come, now I have reached you, / Supernatural One, to come and beg you to help each other, / skunk cabbage, with your power and the yellow dock that you, please, / make well my husband, you, Long-Life-Maker of supernatural

power," (10) says the woman as she digs it up. Then she takes all the roots of / one skunk cabbage plant. Then she comes home. / As soon as she enters her house she puts them down and she takes a / dish and pours water into it. Then she takes the two kinds of / roots and puts them into the water and she washes off the soil on them. (15) As soon as this is done she puts them into a kettle. She / pours water into it and she puts the kettle on the fire. Now / she lets it boil for a long time. As soon as the two kinds of roots are in pieces / the kettle is taken off the fire. Then the woman / takes a short board and puts it down. She spreads (20) cotton cloth on it and she takes the kettle and pours the / boiled roots on the cotton cloth. As soon as all / the water has run off she wraps the roots in the cotton cloth. / She puts it on the swelling. Then the man prays / and says, "Now you have come on to it, Supernatural Ones, on this my sickness. (25) Go on, please, kill it, that it may die that you have mercy / on me and you make me well, Supernatural Ones, you, / Long-Life-Maker," says he. Sometimes they put on twice / the mixed yellow dock and skunk cabbage roots, then/ the swelling is reduced. That is the end. /

(30) Hemlock Roots. /

When there is a sore inside the mouth of a man or a / woman, when for a long time a burn does not heal, then the / man goes into the woods and digs out the roots of a hemlock tree. / As soon as the roots show on the ground he prays. (35) The man says looking at the roots, "I have come, friend, / I have reached you, Supernatural One, that you may go and, please, heal the / old sore on the hip of my wife, you, / owner of the Life-Making-Woman, you Supernatural One. I mean this, friend, / that I will now take you, the cause of your supernatural power, Supernatural One," says
209 (40) the man as he takes his knife and scrapes off the rough (1) bark of the root. As soon as it is all off he shaves off / the bark. When he has shaved off four pieces he goes home. / As soon as he enters his house he takes two / stones and puts down the flatter one. He takes the (5) bark of the root of the hemlock tree and lays it on the / flat stone. He does not act strongly when he hammers with the round / stone on the thin bark. As soon as it is all hammered / he takes a large shell of a horse clam and he takes the / hammered pieces of bark and puts them into the shell. He pours (10) water on them and he does not touch them for one night. When / day comes in the morning the man looks at the shell. / He sees that the water is really red. Then he takes / a washbasin and pours

fresh water into it. He goes to the / place where his wife is lying sick, carrying the washbasin. Then he (15) washes off the scabs over the sore on the hip. / As soon as the scabs of the sore are all off he takes the shell which / contains the acrid roots of the hemlock tree, for that is / the name of the medicine. Then the man takes white cotton cloth / and dips it into the acrid roots. As soon as the cotton cloth is soaked (20) with the acrid roots he presses it on the space the size of the sore. / After he has done so the man prays / and says, "Go on, Supernatural One, take pity and heal up this great / sickness that comes and shows itself on the poor one who / has been sick for a long time. Now you will show your power to me as you (25) have supernatural power, Long-Life-Maker, you, Life-Maker," says he. / Then the woman also prays and says, "O / Supernatural One, you have come to this great sickness, let me / see your power and, please, heal it at once, / please, you, Sore-Healing-Woman, you, Supernatural Power of the Ground, (30) go on, take mercy on me," says she. /

Then the man always washes it with the acrid roots in the / morning and in the evening, the old sore on the hip of his wife. / Often it heals up at once. /

(35) —————————— /

These are the acrid roots which are taken by a woman to be /
taken in the mouth when her child has a sore throat or when the
gums are sore. / When the woman has taken the acrid roots that have
been folded up / she sits down in front of her child and she prays
(40) looking at the acrid roots. She says, "Supernatural One, /
I wish to find out your power that you may, please, heal the /
inside of his mouth, you, Supernatural One, to whom I pray, you,
Sore-Healing-Woman, / you who are the supernatural power of
the ground, have mercy on him and make him well," (1) says 210
she. Then the woman puts the acrid roots into the mouth / of her
child and her child keeps always in his mouth / the acrid roots until
the inside of his mouth is healed. / This is all about these acrid roots. /

(5) Medicines for Diarrhoea. /

When a woman has had for a long time diarrhoea and / it comes out of her body like slime of the salmon mixed / with blood, then the man takes a small basket and / goes out of the house. He starts and goes inland searching for a (10) hemlock tree. As soon as he has found a good hemlock / he sits down and digs out a long ways, his digging following the straight / roots and he prays and

says, "O, Long-Life-Maker, / I come to beg you to, please, cure my wife who / is troubled with diarrhoea, you, Supernatural One, your acrid roots. (15) Now you will go, Long-Life-Maker and make alive my wife, / you, Healing-Woman," says he as he takes his knife and shaves off / the bark of the root. As soon as much has been shaved off / he finds a juniper bush. He sits down at the edge of it and prays / and says, "O Long-Life-Maker, I come and pray you to (20) go and, please, help each other with our friend acrid roots. Please, / do cure my wife who is troubled with diarrhoea, you, Supernatural One, / juniper bush. Now you will go, Life-Maker, to / make alive my wife, you, Healing-Woman," says he as he breaks off the / tips of the juniper bush. As soon as he has broken of enough (25) of the juniper bush he looks for a fern. (Struthiopteris picans, L. J. Underw.) / Then the man sits down near it and prays / and says looking at the fern, "O Long-Life-Maker, I come / to beg you to, please, help our friends / acrid roots and juniper bush and please cure my (30) wife who is troubled with diarrhoea, you, Supernatural One, fern. / Now you will go, Life-Maker, to save my / wife, you, Healing-Woman," says he as he digs up the Struthiopteris. / Only its root is taken and as soon as he has obtained enough / by digging he looks for Polypodium glycorrhiza D. C. Then he sits down at its edge (35) and prays to it and says, "O, friend, I have come, I reached / you in this manner as you gave the dream to my late grandfathers, for he / was told to come to this supernatural ground where you grow / and our friends acrid roots of the hemlock / and juniper bush and fern and you, Polypodium glycorrhiza, that you may go and, (40) please, help one another with your powers to cure my poor wife / who is very much troubled with diarrhoea, you Supernatural
211 Ones. (1) Now I pray to you that you try to save my wife, you, / Healing-Women, please," says he as he digs it up. Then only / the roots of the Polypodium glycorrhiza are taken. As soon as he has dug up many, / he puts all into the small basket and (5) goes home. As soon as he enters his house he takes a / clean dish and pours water into it and then is first / washed the Polypodium glycorrhiza and next the Struthiopteris picans. / He does not wash the acrid roots and the juniper bush. / Then he takes a large kettle and puts into it all the (10) four kinds of medicine. He pours water into it so that it is full / and he puts it on the fire. Now it is boiling all day long. / As soon as it is evening the kettle / is taken off from the fire. Then is strained the really red / juice and it is poured into the kettle. Then the (15) man puts down the medicine consisting of all kinds in the water, in front of his wife. / He puts down

a cup for her to drink with. / Now the sick woman wishes to drink it. She takes / the cup and dips it into the medicine. Then she holds the / cup which is full of medicine and she prays and says, (20) "O, Supernatural Ones, you have come, you have reached me, for you will save / me, you, Long-Life-Makers, you, Healing-Women / and, please, make me well, please, set me right / that I may be right inside as I was before when I was strong. / I pray you, Supernatural Ones, to, please, make me well (25) for I am to be pitied," says she as she drinks the / medicine of all kinds in the water. Four times she drinks it, each time one / teacup each day. Then it is ended with / the medicines of all kinds in the water, for that is the name of the medicine for / diarrhoea. Generally the one who is sick with diarrhoea (30) gets well when she drinks the medicine, for right away the pain stops / in her stomach. /

Yellow Cedar and Spruce Root. /

When a man thinks that there is a swelling of the kidneys of his / wife, then the man goes into the woods and when he comes to (35) a spruce patch he sits down and digs along the / roots of the spruce tree and as soon as the root is uncovered / the man prays and says, "O /Supernatural One, I come to pray to you that you may go, please, to my sick wife / to cure her, you, Long-Life-Maker, you Life-Maker, that you (40) may please save her, that you go and help each other, Supernatural Ones, / with our friend yellow cedar leaves, you for whom there is nothing that you cannot (1) do to 212
all kinds of sickness, Supernatural One. Now I /truly pray you, merciful Supernatura lOne," says he as he takes his / knife and shaves off the bark of the root of the spruce. / As soon as he has enough he puts the acrid roots of the spruce (5) into the small basket which is carried by him. He starts and goes to a / patch of yellow cedar. As soon as he finds a young yellow cedar he / sits down under it and prays. He says, "Look / at me, I am to be pitied on account of my poor wife who / has been lying down sick for a long time with a swelling of the kidney. Please, (10) have mercy on her and, please, help each other with your powers, with our friend, / acrid roots of the spruce, that my wife may really get well. / Please, Supernatural One, you, Healing-Woman, you, Long-Life-Maker," says he. / Then he breaks off the soft ends of the leaves of the yellow cedar and puts them into / the small basket. As soon as they are all inside with the acrid roots (15) of the spruce tree he goes home and so he enters / his house. /

Now he just does the same way as was done to the four kinds of / medicines all in water. As soon as it has been strained he / pours it into another kettle, then the man (20) dips a cup into the acrid roots of the spruce and the / cedar tips. Then he gives it to his wife. His wife takes / the cup and holds it looking at it as she is praying / and says, "You have come, Supernatural One, that you may, please, make me well, / you, Source-of-Health, you Supernatural One. Now, I pray you, please, (25) ease this pain of my sickness, / Supernatural One," says she as she drinks the acrid roots of the spruce tree. / Four times she drinks the medicine in one day. / That is the end. /

Bark of Salmon-Berry Vines. /

(30) When for a long time does not heal up a sore or a / burn, then the man goes to a patch of salmon-berry bushes on / the bank of the river. As soon as he finds an old salmon-berry bush on the ground / he sees the bark loosely flapping over. / Then he sits down and then he prays. (35) He says, "Don't be startled, Supernatural One, by my coming / and sitting down to make a request of you, Supernatural One. I mean this, this is the reason why I come / to you. I come to you to pray you, please, to (let me) take some of your blanket, / Sore-Healer, that it may heal the burn of my child / (or he might say the sore of my child), that, please, may heal up his (40) burn, Supernatural One," says he as he peels off the loose / bark of the salmon-berry bush. As soon as he has peeled off enough
213 (1) the man goes home and as soon as he enters his house / he hangs up the small basket, in which the sore-healer is, / right over the fire of his house that it may be thoroughly dry. As soon / as it is dry he takes out the sore-healer from the small basket (5) and puts it on a piece of cotton cloth. Then he wraps it up and / hammers it with a stone so that it is broken up. As soon as / it is now like flour he stops hammering and takes hot / water and washes the sore of his child so that the / scab comes off. When it is all off he wipes off the wetness (10) of the sore and after he has done so he takes the / sore-healer. He holds it while he is praying and says, / "O, Supernatural One, now I put you on to the sore of my child / that you may lick off this great sickness, that you, / please, make it heal, you, Supernatural One, that, please, it (15) may heal up, please, you, Healing-Woman, you, Long-Life-Maker, please, / take pity on me that my mind may be at rest, you, Supernatural One," says he, as he / sprinkles the powdered sore-healer on the sore. Now / the sore-healer is put thick on the sore. As

soon as it / gets day in the morning he washes off the sore-healer and he puts on (20) new sore-healer on the sore. That is the end. /

And that is also the same, the thin bark on the back of the / blackcaps, for it is a sore-healer for sores and burns. / That is also done in the same way as is done with the sore-healer of the salmon-berry bush, / for there is no difference between them. Therefore I shall not (25) talk about it. /

Bark of "Pigeon Tree." /

When a woman is constipated then her husband / takes a small basket and his knife and goes out of his / house to go into the woods to search for a pigeon tree which is difficult to find. (30) As soon as he finds it he sits down under the pigeon tree / and he prays. He says, "I have come and found you, Supernatural One, / indeed, for this is why you come, sent by the one who made you, that you, please, / may make us well when we are sick with constipation, / you, Long-Life-Maker, you, Healing-Woman. And so I come now to ask you to cure, (35) Supernatural One, that you may go, please, and cure my wife, the poor one, / that you, please, save her, you, Life-Maker, Supernatural One," / says he as he peels off the bark of the pigeon tree. / When he has peeled off much of the bark he puts it into the / small basket and goes home. As soon as he enters his (1) house he at once takes a large kettle and / washes 214
it out and when it is clean inside, he puts into it the / bark of the pigeon tree and he pours fresh water / on it. When it is full of water he puts it on the (5) fire. Now it is boiling for a long time; then the man / takes the kettle off the fire. He takes another kettle / and pours into it the juice of the cooked bark, into the kettle. / He takes the kettle and puts it down / near where his wife is sitting. Then he gives a cup (10) to his wife and his wife dips it into the pigeon tree (decoction), for / that is the name of the laxative medicine. She holds the / cup full of the pigeon tree (decoction) and prays and / says, "O, Supernatural One, you have come, you have come to save me, / you, Life-Owner, that I may live longer, you, Long-Life-Maker, please, (15) you, Healing-Woman, that you, please, may cure me that I may become well, please, / Supernatural One. That you, please, make me well as I am to be pitied, / you, Merciful-One. Now I truly pray to you that you / go inside of me, you, that you may set right my stomach," / says she as she drinks the pigeon tree (decoction). Now four cups

(20) are drunk in one day, of the strong / laxative medicine, the pigeon tree (decoction). The pigeon tree does not / grow all over this country, the only place is the head / of Knights Inlet and the lake of Gwā'nē and the lake of Gwa'dzē where / the pigeon tree is growing. Therefore it is bought from some men (25) who keep it. That is the end. /

Water Lily. /

When there is a swelling on the body of a man / or sickness of his bones, then the man who has this swelling / sends his father to go and find water lily. The (30) man takes a sharp knife and goes inland to where there is a / prairie at a lake that never gets dry in / summer, for that is where water lilies grow. As / soon as he finds it the man sits down looking at the water lily / and prays. He says, "O, Long-Life-Maker, (35) I come to pray you to go and ease the pain because of the trouble, / the sickness of my child, for he has sickness of the bones. / That is why I come to call you, great Supernatural One, that you may go, please, / and cure with your healing power the poor one, you, Long-Life-Maker of / supernatural power, you, Healing-Woman. Now come," says he as he wades (40) into the water carrying his knife. Then he cuts with
215 his knife / the thin roots under the thick root. (1) When one span is / the length of the thick root, he cuts it. / Then he cuts off the leaves and the man goes home carrying the / root of the water lily. As soon as he enters his (5) house he builds a fire because he wishes / the ashes to be very hot. Then the man takes the roots / of the water lily and his knife and he puts the / root on the flat cover of a box. He measures with his / first finger so that it is one finger width thick, and cuts across when he (10) is cutting it. He cuts off four pieces. Then he / holds the four pieces cut off from the water lily and looks at them as he / prays and says, "O, great Supernatural One, now you will go / and ask the Sitter-on-the-Fire-Spirit-Woman, and you will help each other with your power / and hers, that you, please, kill what makes sick the (15) bones of the poor one. Now I wish to see your power, / great Supernatural Ones," says he as he digs into the ashes and / puts into it one piece of the water lily that he has dug out. Then / he covers it with hot ashes. When he thinks it / is hot he takes the tongs and uncovers the (20) water lily root. He takes off the water lily and / puts it down on the place where the pain of the sickness is and rubs it on. / As soon as it gets cold he puts down what he has used. / Then he takes the piece next to the one that

he has used and buries it in the / hot ashes. When it gets hot he just (25) does the same way he did first. When he has done / this with the four pieces cut off from the water lily he finishes it. He does this / again when day comes in the morning, (namely) with the four pieces of the / hot water lily. That is the end. /

Elder Roots. /

(30) And this, when a woman feels qualmish and / cannot vomit, then, for this reason, she sends her husband to / go and dig elder root in the woods. So / the man goes carrying the digging stick and goes out of the house to / go to an elder patch. As soon as he finds a small elder (35) the man sits down under the elder and prays. / Then he says looking at the elder, "O, Supernatural One, / you who are not ordinary, I come to pray to you that you go, please, / and make vomit my poor wife that she may vomit the cause / which makes her feel qualmish all the time, you, Merciful-One, that you, please, make come out the (40) cause of it, Supernatural One," says he; then he digs it out. As / soon as he gets a piece four fingers long (1) he cuts it off, a piece of the root 216
of the thickness of his first finger. / Then he goes home. As soon as he enters his house / he takes at once a small dish and pours water into it. / Then he puts it into the water and washes off the dirt from the roots. (5) As soon as all the dirt is off he pours away the dirty water. / He pours fresh water into the small dish and he takes a / rough stone and the elder root. He dips the / stone into the water in the small dish and he rubs the / roots on it. As soon as the water is milky he stops. (10) Then he pours out the emetic medicine into a cup and he gives it / to his wife. His wife takes the cup. She / looks at the cup and prays and says, "The-One-Asked-to-Heal, / Supernatural-One, you have come to take pity on me, you who have the name / Healing-Woman, you who have the name Life-Bringer. Please, (15) press out this which causes my qualmishness that I, please, / may vomit, please, Supernatural One," says she as she drinks it. / Sometimes two cups of medicine are drunk by the / woman and it is not long before the woman vomits, or the / man who drinks the roots of elder. That is the end. /

(20) Opulaster capitatus (Pursh.) Kuntze. /

When a man is constipated, or a woman is / in the same way, then the man sends his elder brother to go to the / river where there is Opulaster, for it grows near the bank of the / river of G·ᴇyō′x^{u}. As soon as he sees a patch of Opulaster (25) he goes to it and sits down under a straight one that is seen by him. Then / he prays and says, "I have come, I have reached you, / Supernatural One, and I come to call you, Clever-Handed-One, that you may go, please, / and cure my younger brother who is troubled by constipation, that he, please, / may defecate. Please, you, Supernatural One, you, Long-Life-Maker, that you, please, (30) save him, you, Life-Maker. Now I beg you / that your bad hand may not go, Supernatural One, else you bring bad luck / to my younger brother. Please, Supernatural One, please," says he as he / begins to peel off the bark of the Opulaster. As soon as he has enough he / puts it into the small basket. Then he goes home. As soon as (35) he enters his house, he at once takes a kettle and / washes it out. As soon as he has done so he puts into it the bark / of Opulaster. Then he pours fresh water on it until it is full / and he puts it on the fire. Now it is boiling. / When it is night he takes it off from the fire and he (40) waits until it cools off. Then he takes another kettle / and pours into it the juice of the Opulaster. As soon as (1) day comes in the morning 217 the man takes a cup and / dips it into the Opulaster (decoction) and he gives a cup full of the / Opulaster (decoction) to his younger brother. Now the younger brother takes the cup / and looking at it he prays and says, "Now come, (5) you, Supernatural One, and take pity on me that I may easily / defecate, that you, please, break the dry end at / my lower end, Supernatural One, for I am truly to be pitied, / being troubled. Now I truly pray you to / please, have mercy on me, Supernatural One," says he, as he drinks the (10) Opulaster (decoction) which is superior in strength to salts. It is not / long that it is in his stomach when his stomach rumbles. Then his bowels move. / The Opulaster (decoction) drunk by him is just right. As soon as / too much Opulaster (decoction) is drunk, then he vomits the / Opulaster (decoction) and blood. That is called the bad hand (15) of the Opulaster. That is all. /

Menyanthes trifoliata, L. /

When the pit of our stomach is sick, / if it is a woman who is sick, then the / woman sends her husband to go to a prairie (20) to search for Menyanthes, for the only places where Menyanthes grows / are ponds on the prairies. Immediately the / man takes a small basket and goes out of his house and / goes to the prairie. As soon as he arrives and sees / many Menyanthes plants he sits down by the side of the pond (25) and says, "O friend, I have come to ask you, Supernatural One, that you may go, / please, and cure my poor wife who has been sick for a long time / at the pit of her stomach. This is the reason why I come / to call you, Supernatural One, you, Long-Life-Maker, that you please save her, / you, Life-Maker, that you may go and cure the inside of her stomach, you, (30) Healing-Woman, please, that my mind may be right, for I am all the time / troubled on account of my sick wife. Now take pity on her, / Supernatural One," says he as he wades into the pond and pulls out the / Menyanthes roots. As soon as he gets many of them he coils / the long roots of the Menyanthes into his small basket. (35) Then he goes home. As soon as he enters his house he / takes a kettle and coils the Menyanthes into the / kettle and he pours water on it so that it is full. Then he / puts it on the fire. It is boiling for a really long time. Then he / takes the kettle off the fire and takes the Menyanthes out of the water. (40) As soon as they are all out of the water he takes another kettle and / pours the juice of the Menyanthes into it. Then he puts it down by the side of (1) his wife where she is lying down sick. He takes 218 the cup and dips it / into the Menyanthes (decoction). When the cup is full / of the Menyanthes (decoction) he gives it to his wife and his wife takes the / cup and looks at it while she is praying and says, (5) "Come now and take pity on me, you supernatural power of the Supernatural-Power-of-the-Ground, / you, Long-Life-Maker, that you please save me, you, / Life Maker, that you, please, make me well, that I may again / be strong as I used to be when I was just a / young woman. Please, you, Supernatural One, upon whom I rely," says she as she drinks the (10) Menyanthes (decoction), for that is the name of the medicine. She does not / always drink water when she is thirsty for that is what she is drinking, the / Menyanthes (decoction). Generally the woman gets well, or / the man who has the sickness of pain in the pit of his / stomach. That is the end. /

(15) Distegia (Lonicera) involucrata. /

When there is a swelling on the shoulder of a man or a / woman or a swelling on the feet, then the man / sends his wife to go and search for Distegia, to take its / leaves. (When it is winter, she digs the roots.) (20) Then the woman takes a small basket and goes to where there is much / Distegia that has many leaves. She sits down under it / looking at the Distegia. Then she prays and / says, "O, Supernatural One, I have come sent by my poor / hus-

band to come and beg you to, please, reduce the (25) swelling on his shoulder, for he knows that immediately the swelling / will be reduced when you are put on the swelling. Now I have come, / Supernatural One, to call you that you may go, please, and make well my poor / husband, you, Healing-Woman, you, great Supernatural One, please. / Why should you not take pity on me, for I cannot sleep at night when I (30) hear my poor husband groaning with pain of his / sickness. Please, listen to my prayer to you, / Supernatural One," says she as she arises and plucks off the leaves of the / Distegia to put them into her small basket. Then she / goes home. As soon as she enters her house, immediately (35) the woman takes a small kettle and puts the leaves / of Distegia into the small kettle, then she / pours in a little water and she puts on the cover of the small / kettle and she puts it on the fire. Then the woman / gets cotton cloth and spreads it over the cover of a box.
219 (40) As soon as the kettle on the fire is boiling the (1) woman takes it off and strains it as she pours off the / juice and she just stops straining when all the juice is gone. / Then she pours the boiled Distegia leaves on the / cotton cloth that has been spread out on the cover of the box. (5) She wraps it up and puts it on the swelling. Now it is very / hot. As soon as the woman has put on the means of heating / the medicine, her husband prays and says, / "O Supernatural One, now you have come to this cruel sickness which / troubles me. Go on, please, take it off and, (10) please, lick it off, you, Supernatural One, and, please, ease the pain, / you, Long-Life-Maker and, please, make me well, you, / Healing-Woman. Please, take pity on me and make me strong, / Supernatural One. I should not say this to you, Supernatural One, if I / did not believe in you, for I really believe in your power of making me well, (15) Supernatural One," says he. /

Now the medicine is heated when it gets cold. / Then also often the swelling is reduced. / When it is winter and there are no leaves of the Distegia, / the man digs up the roots of the Distegia plant (20) on the bank of the river. As soon as he finds it, he sits down / and prays and says, "I come to pray you, Supernatural One, / that you may go and make well my child who has a swelling on the hip, / you, Healing-Woman, you, Long-Life-Maker, please, listen to my / words which I speak to you, great Supernatural One, please," says he as he (25) digs it up. Then the new roots are taken by him which are soft. / When he thinks he has dug up enough roots he puts the / roots into a small basket and goes home. When he enters / his house he takes a small dish and pours / water into it and he puts the roots into the water and washes off the (30) dirt.

After he has done so he takes two / stones and puts the roots on one of the stones. / He hammers the roots with the other stone. / When all the roots of the Distegia are broken up / and when he thinks he has enough he takes cotton cloth (35) and puts on to it the mashed roots. Then he heats them / by the fire until they get warm. As soon as they are very hot / he puts the means of heating, the mashed roots of the Distegia, / on the swelling. When this has been done the man prays / and says, "O, Supernatural One, now you have come to my poor (40) child who has been feeling for a long time this swelling on his / hip. Please reduce the swelling on my poor / child, you, great Supernatural One, you, Healing-Woman and, / please, make my child well, that he may, please, become well, you, (1) Long-Life-Maker, you, Doing-Good- 220
in-the-House. Please, Supernatural Power of the Supernatural-Power-of-the-Ground, / please," says he. /

The heated mashed roots of the Distegia are just heated / on the fire when they get cold, for they are only (5) good when they are hot. That is the end. /

Moneses reticulata, Nutt. and uniflora (L.) A. Gray. /

When a woman has a pain in her shoulder / she sends her husband to go and search for the blistering medicine, / Moneses, which is difficult to find, for the only place where it grows is (10) under thick patches of bushes were the sun never shines. / The man takes a small basket and goes out of the house / to go inland. Sometimes he finds it right away. / Then he sits down at the edge of it, where there are patches of Moneses where it grows. / Then the man looks at the Moneses and prays. (15) He says, "O, Supernatural Ones, I have found you at once by good luck, / Supernatural Ones, for I have come to beg you to go, please, / to cure my wife, that I may see your power, you, / Long-Life-Maker, that you, please, help each other with your power and with / Healing-Woman. Please, save my poor wife, (20) you, Life-Maker, please," says he as he plucks out the Moneses / and throws them into the small basket. As soon as he has enough he / goes home. When he enters his house he takes two / stones and puts one on a clean, new / small board (shingle). Then he takes the Moneses and puts them on the (25) stone. He takes the other stone and pounds / the Moneses. As soon as it is all in pieces he tells his wife / that the Moneses is now ready mashed. Then his wife uncovers the / place where it is to be put on. The man scrapes the Moneses from the stone and / puts it on the sick shoulder of his wife. (30) As soon as he has

finished the woman prays and says, / "O, Supernatural One, please
try to kill the / sickness that is troubling me and, please, / separate
me from it, please, take pity on me, you, Long-Life-Maker, / and,
please, make me well, for I am poor. (35) Please listen to me, I pray
to you, Healing-Woman," says the woman. / Then the man says
to his wife, "Don't fear the burning of the / medicine." Then his
wife says, "It is / beginning to burn," says she. Then her husband
says, "Only try to endure / the pain for a little while and do not
take it off, so that it may be blistered (40) as I wish it to be on your
skin," says he. / Then his wife says, "I cannot bear this burning.
221 (1) Please wash off the medicine," says she. Then / her husband
says, "It is a little too early that you cannot bear the / pain,"
says he as he takes water and washes off the blistering / medicine,
for that is the name of the medicine. As soon as (5) it is all off he
says that it is now blistered. Then the man / takes a neddle and
pricks the blister so that the water in it may come out. / As soon
as he has done so he takes soft cotton cloth / and he takes perch
oil and pours it on to the cotton cloth / so that it is soaked. He
spreads it over the blister. Now (10) the pain is killed after that.
Often / the pain of the blister and of the sickness are eased at the
same time. That is the end after this. /

Cedar and Hellebore. /

When a man is sick in the small of the back he sends his / younger brother to go and get hellebore on the bank of the river. Then (15) the man starts and walks up the river. As soon as he finds / a hellebore plant he sits down next to the hellebore plant. / He prays and says, "I come to call you, you, Supernatural One, that you/ may go, please, and cure my poor elder brother for he has a backache, / that you may go, please, Supernatural One, and help each other with your power, with our (20) friend, Cedar Leaves, for you are also a great Supernatural One, the same as he, / you, Healing-Woman, please, you, Long-Life-Maker, that you may go / and set right my poor elder brother," says he as he digs up the / roots. Then he takes all the big roots and the / thin roots of the hellebore. It is only the roots of one hellebore plant (25) that are taken by him. He washes them in the river. As soon as the roots have been washed off / he sees a cedar tree and he sits under the / cedar tree, and looking at it he prays and says, / "O, great Supernatural One, don't be surprised that I come and sit under you, / Supernatural One. This is what I came for to call you that

you may, please, go (30) and help each other with your powers,
with this great Supernatural One, hellebore, / that you may go,
please, and make well my elder brother who has a backache,
please, / Long-Life-Maker, you, Healing-Woman. Please, listen to
my prayer / to you, Supernatural Ones," says he and he stands
up and breaks off the / leaves of the cedar. When he thinks that he
has (35) broken off enough he goes home and enters his house. /
Then he takes a flat, rough sandstone and lays it down. / He takes
a cup and dips it into water. / He takes the hellebore and he takes
the cup and drips a little / water on to the flat, rough sandstone.
(40) Then he takes the hellebore and rubs it on the stone. / As soon
as the rubbings of the hellebore are thick he stops. (1) He takes the 222
cedar leaves and squeezes them. / He takes water in his mouth.
Then his elder brother uncovers his back and / his younger brother
blows the water on the back of his elder brother. / Then he rubs
on the cedar leaves and he does not rub on the cedar leaves very
long before (5) he takes the thick hellebore which is sticking to
the flat stone and / presses his hand on the hellebore and rubs it
on the place which he had rubbed with cedar leaves. It is not /
long before he stops rubbing. Then he holds his elder brother as
he / begins moving on account of the pain, for it is a very stinging
pain. Now the man / is just as though he were drunk. As soon as
he gets quiet (10) his younger brother takes perch oil and rubs it
on to the place rubbed with cedar leaves. / Then the stinging
pain stops after this. This is referred to by the Indians as / killing
the sickness by the hellebore. Immediately / the stinging pain
stops when the perch oil is rubbed on it. That is the end. /

Menziesia ferruginea Smith. /

(15) When a woman has pains in her heart / she sends her husband to go and look for Menziesia on the islands, / for that is where it grows. As soon as he finds Menziesia plants / he stand looking at the Menziesia plants and he prays and says, / "I have come and found you, Supernatural One, you, Healing-Woman, that I may call you, (20) that you may, please, heal my poor wife who has a pain in her / heart. Therefore, I come to beg you, Supernatural One, to / go and ease the pain of the sickness, please, / you, Long-Life-Maker, Supernatural One, you, Merciful One, please," says he as he / breaks off the Menziesia plant. As soon as he has enough (25) he goes home and enters his house. Immediately he / asks his wife to uncover her back. Then the man / chews the Menziesia so that the leaves are in small pieces and / he blows it on the sternum

of his wife in which the pain is. / When the Menziesia is thick on the sternum he stops. (30) Now his wife lies quietly on her back. For a long time she is quiet. / As soon as the Menziesia is dry it falls off. / Then it is finished. Now it is ended after this. /

Gum of Black Balsam. /

When a man is constipated he sends his (35) elder brother to go to a patch of black balsam pine in the woods to get gum / which is in the blisters of the bark of the black balsam tree. He goes / carrying a small axe. As soon as he finds many blisters on / a thin
223 balsam tree he sits down under it and, looking (1) at the tree, prays and says, "O, Supernatural One, / I come to ask you, please, to have mercy on my younger brother who is constipated / and, please, cure him, you, Supernatural One, in the way you always do, / that you may go, please, and cure my poor younger brother with (5) the supernatural power of your body, you, Long-Life-Maker, please, go and help each other / with your powers, (you) and perch oil, please, you, Healing-Woman. / I mean this, you, Supernatural One, now I truly ask you to have mercy," says he as he / goes and chops with his small axe the bark of the balsam tree. / Then he peels off the bark which has many blisters (10) with thick clear gum in them. It has the same thickness as / syrup. As soon as he has peeled off much bark / the man goes home carrying on his shoulder the bark. When / he enters his house he does not treat it roughly when he puts down / the bark, for he does not want the blisters to burst. (15) He takes a clam shell and his knife and / sits down where he has put down the bark. Then he places one piece / of bark against the side of a box. He takes the shell and holds it at / the lower end of the blister. Then he pricks with his knife the lower end / of the blister and the gum runs into the shell. (20) When the clam shell which is not large is half full of / gum which is called black balsam body, the man takes a / small stone and holds it, looking at it when he prays / and says, "You are not an ordinary being, Supernatural One, now you will help each other / with your powers, (you) and the black balsam body and perch oil, you, Healer-of-the-Sea, you, Supernatural-Power-of-the-Sea, (25) you, Tide-Woman, and so I will put you on the / fire that you may get the power of Sitter-on-the-Fire that he may help you. / Please, make well my poor younger brother, please, you, Supernatural-Power-of-the-Rocks, / please, take pity on my younger brother that he may get well," says he as he / puts the small stone under the fire. Then he takes the (30) perch oil and pours it among the gum

in the shell. / Now it is half and half gum and perch oil. Then he /
takes the tongs and with them he takes out the small stone which
is not red hot, / for it is only heated on the surface and he quickly
dips it / into water so that the ashes come off that stick to it.
He puts it (35) among the black balsam body and the perch oil.
As soon as they melt together, / the black balsam body and the
perch oil, he takes out the small stone. / Now it is like pure perch
oil, the medicine, when it is mixed / with black balsam body gum.
Then the man gives it / to his younger brother and the younger
brother holds the clam shell with the medicine in it. (40) Looking
at it he prays and says, "Thank you, / Supernatural Ones, you have
come to take pity and save me, for I / am to be pitied. Please,
open my bowels, Supernatural Ones, / please, save me, you, Life-
Maker (1) please, you, Long-Life-Maker. Now, please, make me 224
well, / Supernatural One," says he as he drinks the black balsam
body, for that is / the name of the medicine. It is not long before
his bowels are opened. / This is a very strong laxative of the Indians,
the black balsam body. (5) This is the end. /

Roots of Goose-Berry Bushes. /

That also, when a woman has a boil and / she cannot endure the pain, she sends her husband to go / and dig up the roots of a goose-berry bush. Immediately the (10) man goes carrying the digging stick and as soon as he goes among a/ patch of goose-berry bushes he sits down under one goose-berry bush and / looking at it he prays and says, "O, Supernatural One, / I come to ask for your cure, that you may ease the pain of the boil / of my wife. Now I pray you, Supernatural One, that you (15) go, please, and help each other with your powers, (you) and the perch oil which is also supernatural / like you, you, Healing-Woman. Please, you Supernatural-Power-of-the-Ground, / please, listen to my prayer to you, Long-Life-Maker, / please, set right my poor wife, please," / says he as he digs and takes the thick root of the (20) goose-berry bush. When the root is four fingers long / he cuts off with his knife the / root of the goose-berry bush. After he has cut it off / he goes home. As soon as he enters his house / he sits down by the side of the fire holding the cut piece of root of the goose-berry bush. (25) Then he looks at the fire, and prays / and says, "O, Supernatural One, you, Sitter-on-the-Fire, please, / help (together) with this supernatural power, this root of the goose-berry bush and, / please, add your power to its power that you may, please, / make well my poor wife, please. Please, listen (30) to my prayer to you, Healing-Woman,

you, Long-Life-Maker, that you, / please, ease the pain of her boil, please, / Supernatural Ones," says he as he puts the root of the goose-berry bush / on the fire. Then he takes a clam shell and / perch oil and he holds it and puts it down where he is making the (35) medicine. He takes the tongs and with them he picks up the / burning root and he buries the burning root / in the ashes so that the flame may be extinguished. As soon as / the flame is extinguished he takes the charcoal of the root and pounds the / charcoal of the root in the shell. When the charcoal is (40) like flour he takes perch oil and pours a little / on the poundeed charcoal
225 of the root of the goose-berry bush. He (1) stirs this with a cedar stick so that it is mixed. Now it is thick / like syrup. Then the man takes the shell with the charcoal in it / to his wife who is lying down and his wife / uncovers the boil, and her husband puts his first finger (5) into the root of the goose-berry bush, for that is the / name of the medicine, and he paints it on the sides of what is now red / around the place where the opening of the boil will be. He does not smear / the medicine on the place where the (boil) is going to burst open. As soon as this is done / the woman prays; she says, "O, Supernatural One, now you (10) have come to this cruel, unmerciful / great sickness. Go on, pray, make me well, / for I am poor, you, Who-Makes-Well-the-Sick, you, Healing-Woman. / Please, cure me, please, you Asked-to-Make-Well- / the-Sick, for these are your names, Supernatural Ones. Please, (15) ease the pain of this boil which is on me, / please, you, Long-Life-Maker, please," says she. /

Then the man always smears the root of the goose-berrybush / on the boil every evening and morning. / That is the end after that. /

(20) Carbuncle. /

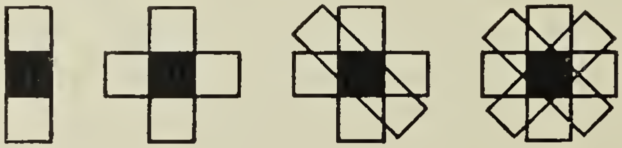
And that, when a carbuncle shows itself, then what is first / taken by a man are the roots of goose-berry bushes. Then he just / does in the same way as before, that he paints around the red place. The / reason why he paints on the roots of the goose-berry bushes around the boil (25) and the furuncle and the largest carbuncle is that may gather / the pus where the carbuncle will burst in the middle. This is / the prayer of the man as he sits down under the goose-berry bush. / Then he says, "O, great Supernatural One, I come to pray you that you / may go and, please, heal my poor elder brother on whom is (30) the great sickness, the carbuncle. Now you, great / Supernatural One, you will do a great work to that

dread great disease, / you, for there is nothing that you cannot do, you, Long-Life-Maker, you, / Life-Maker, please, try your strength, please, save / my elder brother that he, please, may live, you, Healing-Woman, you, Merciful One, (35) that you may help each other with your powers, (you) and the perch oil which is also a great / Supernatural One, and the Sitter-on-the-Fire who is also a great Supernatural One. / Now I pray you to try as hard as you can, please, to ease the pain / that he, please, may not suffer too much pain with the great / sickness, the carbuncle, please, you, great Supernatural One," (40) says he as he digs up the root of the gooseberry bush, about which I have written / when I was talking about the boils. It is also (1) the same that he smears it around the 226
mouth of the carbuncle as is done / with boils. As soon as a man sees distinctly / the carbuncle, he asks a man, the one who cuts the swellings / and boils and furuncles and carbuncles, to come and (5) look at the great sickness. As soon as he sees it / he feels with his fingers of the surface of the carbuncle. / After he has done so the cutter says, / "The carbuncle is not yet ready to be cut, because it is still / raw. Now go on and get ready the gum of the fir (10) and eagle down and perch oil and soft / cedar bark. All these will be taken by you." Then he says to / the man who is suffering from the carbuncle, "Only take care of your ways in the house, that you / may be brave and not give in to the pain of that painful / carbuncle, for it is nearly lifting itself. As soon (15) as all the skin will be lifted off from the cores, / then I will cut it open. Do not be afraid, / for you will not feel it much when I handle you," says he. /

Then the man who is sick with the carbuncle says, "I hope I may not / feel it much when you cut me," says he. /

(20) Then the younger brother of the sick man starts and goes to a / prairie, for that is where the fir trees grow. / As soon as he finds one with much (gum) running down on the body of the / fir tree, he sits down under the tree and looking at the gum / on it he prays and says, "Please, look at (25) my poor face, great, good Supernatural One, on behalf of my poor / elder brother who has the great sickness, carbuncle. / And so I come to pray you, great Supernatural One, that you may go and, please, / ease the pain of the great sickness, please, you, / Healing-Woman, you, Long-Life-Maker. Now, please, help one another, (you) and the (30) supernatural eagle down and the perch oil and cedar bark with your powers, / Supernatural Ones, please, you, Life-Makers of the Supernatural-Powers-of-the-Ground, please," / says he as he stands up and takes the gum and puts it / into the leaf of a skunk

cabbage. Then he goes home. As soon as he enters / his house
he puts down the gum and he takes (35) rubbed cedar bark and
puts it down where he put down on the floor the gum. / Then he
takes eagle down and perch oil and puts in on the floor / where
he put down on the floor the gum. Then he takes the cedar bark
and puts it / on a new small mat that has been spread out. Then
he takes the gum / and puts it down near the right hand side of
the cedar bark. (40) He takes the perch oil and puts it down near
the / gum. He takes the eagle down and puts it down / near the
perch oil. As soon as he has assembled all this / the man sits
227 down by the edge of the small mat and, (1) looking at the four
kinds of medicine, he prays and says, / "O Supernatural Ones,
you have all come, you are doing a great work,/ great Super-
natural Ones, with this great sickness, the carbuncle. / Now,
please, help one another with your powers, you four Supernatural
Ones, (5) and, please, make well my poor elder brother. please, /
great, good Supernatural Ones, you, for I came and brought you
by inviting you, Long-Life-Maker, / you, Healing-Woman, that
you may come and set right my poor / elder brother, for you are
not willing to let him be taken by the Evil-Making-Woman and
the / Short-Life-Maker-Woman and the Death-Bringing-Woman,
all these will be your enemies. (10) I believe that you will over-
come them. Now, please, try hard / with your powers, please, you,
great Supernatural Ones, and save my / poor elder brother, you,
Life-Maker, please. Now I / will put you together, Supernatural
Ones, in your way, Healing-Woman, please. / Now listen to my
prayer to you, Supernatural Ones," says he as he takes (15) the
cedar bark and measures a short span; then / he cuts it off with
his knife. Four pieces are cut off the same / length, four fingers
wide, of the cedar bark. / Then he takes a horse clam shell and he
takes the / gum and puts it into the shell. Then he takes the perch
oil (20) and pours a little among the gum. He puts the / shell



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with the gum in it on the fire. Then he takes one piece of / cedar bark he has cut off and lays it down on the small mat. Then he takes the / shell, when the gum has melted, and smears the gum /

in the middle of the cedar bark, and the width of the gum on it (25) is the width of the cedar bark. The gum is in this way (a). / After he has done so he takes one piece of cedar bark and puts it crosswise / on the gummed cedar bark in this manner (b). Then he / smears on the gum. Then he takes one piece of cedar bark and / puts it on the gum in this way (c). Then again he smears (30) gum on it. Then he takes the last piece of cedar bark and puts it on / the gum in this manner (d). Then he smears / much gum on the last one. Then the man / presses them together so that the four pieces of cedar bark stick together. / As soon as this has been done the man takes his knife and (35) cuts those which are stuck together with the gum so that they are round, / much wider than the carbuncle. As soon as it is round / he takes perch oil and pours a little on the gum. / Then he spreads the perch oil over the gum and he heats the / gum on the fire. As soon as the gum is melted (40) he takes eagle down and spreads it on the gummed / cedar bark. Now much down sticks to it. / Then he takes the perch oil and smears it on the carbuncle. / As soon as he has done so he takes the soft pad for the carbuncle and (1) puts it on the carbuncle. 228
Now the down is on the lower side. / Then the soft pad for the carbuncle is on it, for that is / its name when it is put on. Now the man who cuts the carbuncle / goes to see the sick man in the morning and he feels of the (5) carbuncle. For three days stays on the / pad for the carbuncle; then the man who cuts the carbuncle says, "Now / the skin is lifting itself from the cores. Now I / will come in the morning and cut it. Take four / large horse clam shells so that they may be ready (10) to let the pus run into them and also rubbed cedar bark to / wipe off the pus," says he. Immediately are taken four / shells so that they are ready to be put down on the floor with the cedar bark. / As soon as day comes in the morning the man who cuts the boils comes in / and sits down, not near the sick (15) man, looking at him. Then the man who is the cutter / asks that the soft pad for the carbuncle be taken off and then / the perch oil is to be washed off. Immediately the soft pad is taken off the / carbuncle. Then the soft cedar bark is taken and / dipped into hot water. Then they wipe off with the (20) soft cedar bark the perch oil. As soon as this has been done the / man who does the cutting goes to where the sick man is lying down / and sits down by his side. He feels of the place where it is nearly bursting in the / middle of the carbuncle. As soon as he feels that it is thin / he asks for cold water to be drawn. As soon as (25) the cup with the water is given to him he takes a mouthful of water and he / quickly blows the cold water on the carbuncle, and /

quickly he cuts open the middle of the carbuncle. As soon as the / pus runs out he takes a shell and lets the pus run into it; for / sometimes much pus runs out. This is referred to by the (30) Indians as good. When there is no pus running out when it is first / cut, that is referred to by the Indians as angry and it is / very much feared when it is that way. As soon as / the pus has run out the man who does the cutting takes a newly / obtained root of t!ᴇ′ts!ē and puts it into the cut. (35) After he has done so he takes the soft pad for the carbuncle and / puts it over the carbuncle. Now this is finished for a short time. / Then the younger brother of the sick man presses out the pus mornings / and evenings. As soon as is eaten off the whole / outside of the carbuncle the younger brother of the sick man takes the (40) gummed cedar bark and washes it. When / this is done he wipes it off with red cedar bark. Then he takes / gum and perch oil and down and puts them down / by the side of the fire and the takes the gummed
229 (1) cedar bark and puts the gum on to it. Then he / pours perch oil on the gum. Then he heats it on the / fire. As soon as the gum is melted together with the perch oil, he / takes the down and scatters much down on it. Then (5) he takes the perch oil and pours it over the down so that it is soaked. / Then he puts it on the carbuncle. He keeps on doing this / until all the cores come out. Now it is quickly / reduced and it is not very long until it is healed. /

There is another way which is used by some Indians when (10) a carbuncle shows itself which has two names, also g̣ŭ′nsēᵋ, for / as soon as a man finds out that it is a carbuncle which shows itself / on his back he asks his wife to take Peucedanum seeds, / to chew them and to spit them on the carbuncle. / Immediately the woman goes to her relatives to ask if they have (15) any Peucedanum seeds. When the Peucedanum seeds are given to her she / goes home. As soon as she enters her house she puts down the / Peucedanum seeds. Then she asks her husband, "Who among us will pray / to this great Supernatural One," says she to him. Then says / her husband, "Let me first speak a prayer to it and (20) next you after me," says he, as the sick man prays / and says, /

"O Supernatural One, you have come, please, to heal me, for I / am poor on account of this pain, this cruel sickness / that has come on to me, for I am poor. Now I (25) pray you, great Supernatural One, that you, please, ease my pain / that it may not, please, get angry. For this is the reason why I / sent my wife to go and call you, you, Merciful One, / Supernatural One, that you may come and, please, heal me, you, / Long-Life-Maker, that you may set me right, you, Healing-Woman; and also, (30) please, strengthen my heart that I may not succumb to the / pain of this great sickness, please, you, great, good Supernatural One," / says he looking at the Peucedanum seeds as he is praying. / Then his wife also prays and says, /

"You have come, Supernatural One, you have come into this house of my poor (35) husband that we may take turns in praying to you, that you may, please, / ease the pain of this great sickness that has come on to him. Go on, / please, deaden the pain that you, please, save my poor / husband, you, Life-Maker; and also that he may not / for a long time lie sick when you make him well, please, you, Healing-Woman, (40) please," says she as she puts into her mouth the Peucedanum seeds and / chews them for a long time. As soon as they are all in pieces she blows them / on the carbuncle of her husband. When she has done so / her husband asks her to go to the beach and pick winkles, which have (1)two 230
names also g·īlayu. Immediately the woman / goes down to the beach carrying a clam shell. / She picks up the winkles and puts them into the shell. / When the shell is full of winkles she goes home. (5) Then she takes a flat stone and a round stone / and after she has gone into the house she puts down the shell / which is filled with the winkles. The woman says to her / husband, "Now have come the winkles which I have picked," says she to him. / Then her husband says, "Give them to me that I may pray to them," says he. (10) His wife puts down the shell containing the winkles and / gives it to her husband. Then her husband holds the shell / and, looking at it, he prays and says, / "Welcome, Supernatural Ones, I truly believe you are the ones to make / me well, as I am poor, you, Supernatural Ones, you who help (15) each other with your powers, (you) and the Peucedanum seeds, to relieve even / this pain. Now you will eat it away, great Supernatural One, that / it may be quickly eaten away on the surface, this great sickness, this carbuncle. / Please, give me strength that I may not / succumb to the pain, please, Supernatural One," says he. /

(20) Then the sick man gives the shell to his / wife and the woman takes it and she also / prays. The woman says, /

"Thank you that you will protect my poor husband, / you who come from the Supernatural-Power-of-the-Floor-of-the-House of Rich-One. (25) You have come, please, to heal my poor husband / and, please, you will let quickly burst the middle of the carbuncle, / Supernatural One, you, Long-Life-Giver, you, Making-Right-of-the-Sea, you, Tide-Woman. / Go on and set right my poor husband, please, / you, Supernatural-Power-of-the-Sea, please, that he may

not lie sick for a long time, (30) please," says she as she takes the winkles and puts them on the / flat stone. Then she takes the round stone and hammers / the winkles. As soon as they are like wet / flour the woman takes a piece of cotton cloth and puts them / on the cotton cloth. It is of the same size as the mashed winkles (35) and the width of the carbuncle. Then she puts the medicine / on the carbuncle. She does not wipe off the Peucedanum seeds. / Now sometimes for three days she does not touch the / means of breaking (the carbuncle), the winkles that are spread over the carbuncle, if the man does not very much / suffer from the pain of the carbuncle. When (40) the man feels the stinging pain, then right away / he takes off the winkles which are the means of eating off (the carbuncle). Generally it reaches / the pus. Now it is almost all eaten away / the (whole) width of the
231 carbuncle. Immediately the woman (1) takes the gum of the fir tree, which she has ready, and / eagle down and perch oil and rubbed / cedar bark. Now she makes a soft pad for the carbuncle, about which you / know. As soon as her work is done the woman (5) and her poor husband stop worrying if the pus comes out of the / carbuncle, for that is what they very much fear, the cutting knife of the / man who cuts. As soon as the soft pad for the / carbuncle is done, the sick man says to his wife, "I / shall pray to these Supernatural Ones," says he as he prays. (10) Then he says, /

"O Supernatural Ones, you, Long-Life-Maker, now it is reached, / the reason why you came, that you, please, may ease the pain that I, please, may not too much / suffer the pains of your enemy, this great sickness, / the carbuncle. I mean this, great Supernatural One, do not, please, let me (15) lie in bed for a long time, please, for I am poor, you, Healing-Woman, you, / Life-Maker, that I may, please, have a long life. Go on, truly, with your / powers that I may quickly get well, please, Supernatural Ones," says he. / Then his wife also prays and says, /

"O great Supernatural Ones, now you will come to this mother (20) of all diseases and, please, make it disappear / and, please, make well my poor husband, that he may, please, / stop being troubled, that, please, his mind may become right. How shall I / know what is wished by you that I may do in return for your kind actions to my / poor husband, you, Healing-Woman, you, (25) Long-Life-Maker. Go on, please, make him well, please, that we, please, / may live, I and my poor husband, you, upon whom we rely, / Supernatural Ones," says she as she takes the soft pad for the carbuncle and / puts it on to the carbuncle. Now the woman

always / takes it off evenings and mornings and presses out the pus (30) and she washes the carbuncle. As soon as all the cores are out / and the pus, then the woman goes into the woods and searches for / skunk cabbage. When she has found the skunk cabbage she / sits down on the ground and, looking at it, she prays and says, / "O Supernatural One, I come to beg you for mercy that you go and try to heal up (35) the carbuncle that is on my poor husband, that it may quickly / heal, please. Go on, please, take pity on me and, please, / listen to me, for I am poor, you, who have the name / Long-Life-Maker, please, pity my poor husband, you, / Healing-Woman, please. Now come, Supernatural One," says she as she (40) plucks off four leaves of the skunk cabbage. Then she goes home. / As soon as she enters her house she puts down the four / leaves of the skunk cabbage. Then she takes off the soft pad of the / carbuncle and puts it down on the
floor. Then she takes rubbed cedar bark (1) and wipes off the 232
fat that comes out of the empty carbuncle. / She tears in pieces the leaves of the skunk cabbage and / heats them on the fire so that they are hot. Then she puts them on the / carbuncle. She takes rubbed cedar bark and wipes off the (5) fat that sticks to the soft pad of the carbuncle. / After she has done so she puts it on over the healing skunk cabbage, / for that is its name. As soon as she has done so she puts away the leaves / of the skunk cabbage for she changes the skunk cabbage repeatedly / evenings and mornings and she keeps on spitting Peucedanum seeds (10) on it. That is the end. /

Alder. /

That also, when a woman spits blood she tells her / husband to go to the river of G·ᴇᵋyō′xᵘ to chop off bark of the / alder, for the Indians say that this is the only true (15) supernatural power, the alder growing on the banks of rivers. / Immediately the man takes his small axe and goes aboard his / small canoe and he goes now to G·ᴇᵋyō′xᵘ. As soon as / he arrives there he walks up the river and when he reaches / an alder patch he sits down under the one picked out by him. (20) Then he looks at it and prays. He says, "I have come to / ask you to take mercy, Supernatural-Power-of-the-River-Bank, that you may, please, make well with your / healing power my poor wife who is spitting blood. Go on, please, / pity me for I am troubled and, please, make her well, you, / Healing-Woman, you, Supernatural-Power-of-the-River-Bank, and, please, (25) stop up the source of blood, you Causing-to-

Heal-Woman, / and, please, heal up the cause of trouble of my poor / wife, please, you, great Supernatural One," says he as he stands up / and chops with his small axe the bark of the alder. / As soon as he has four pieces of alder chopped off he takes them (30) and goes home. When he enters his house he / puts them down. Then the man takes his knife and cuts off the / rough outer side of the alder bark. When it is all off he cuts in pieces the / alder bark, just the right size for the mouth of his wife. Now / he cuts off many. Then he gives them to this wife. As soon as (35) his wife takes the cut pieces of alder bark / the woman puts the cut pieces of alder bark on the palm of her hand and, looking at them, she prays. / She says, "Welcome, Supernatural One, you have come to take pity on / me that I, please, may get well. Go on, please, try with all your / strength, you, Well-Walking-Woman and, please, make me well (40) as I am poor, spitting blood and, please, heal me, you, / Healing-Woman and, please, save
233 me, you, Life-Maker (1) and, please, hit this sickness that it may die sooner than I, / please," says she as she puts one of the cut pieces of alder bark / into her mouth. Then she keeps it in her mouth and she swallows the juice. / When all the juice is out of the alder she throws away (5) what she has kept in her mouth and takes a new cut / of the bark and puts it into her mouth. She continues doing / this way. Now generally the woman who spits blood gets well when she / uses the medicine of the bark of the alder, for that is the name of the medicine. /

Now all the women and men who spit blood keep (10) in cedar bark what is spit out. They take a thin / piece of copper and they measure two finger / widths and cut it with a chisel. Then / they measure the length of four fingers / and cut it off with a chisel. Now there are four (15) pieces cut off. Then they bend it in the middle. They take a little / of the blood and saliva, spit on the cedar bark / and tuck it between the bent flat piece of copper. Then the man / presses the two ends of the flat piece of copper so that they are close together. / As soon as they are close together he folds up its edges (20) and hammers them with a stone. When the saliva covered with copper lies flat / on the other stone, and when it is tight, / and when he has done so to the tree others, — as there are four pieces of / saliva covered with copper, for that it its name, — then it is all / finished. Then the man takes his chisel and stone hammer (25) and the four pieces of copper covered saliva of his wife / and he goes out of his house and goes inland. When / he arrives at a patch of crabapple trees and he sees a / thick crabapple tree he sits down under it and looks at it / carrying in his hand the four

pieces of copper covered saliva of his (30) blood spitting wife. He says, "O, Supernatural One, go on, please, / look at my poor one, for I am worried on account of my poor / wife who is spitting blood, therefore I come carrying this copper covered saliva / that it may now go into you, Healing-Woman, and, please, / do not allow my poor wife to spit blood again during the (35) time of her life; please, just take in your mouth this sickness that / comes inside of this copper, according to the dream given by you to my ancestors. / Now I come and follow this word given to my late fathers / as to what I should do, you, Long-Life-Maker, please," says he, as he / arises carrying his chisel and his stone hammer. Then is put lengthwise the (40) chisel with the crabapple tree and he drives it in (striking) with his stone hammer / on his chisel. As soon as it splits he takes a short / wedge and drives it in. When it splits open / he pulls out the chisel. He takes the four copper covered pieces (1) of saliva and puts them into the crack. As soon as / 234
they are all inside the crack he takes a thin / branch of a hemlock tree and pushes in the copper covered / saliva. When it is deep in it the man (5) looks at it while he is praying and says, /

"Now sickness, now you are caught by the supernatural power and you will not / look back at my wife for she will now be made well by you, Long-Life-Maker, / Supernatural-Power-of-the-Ground, Causing-to-Heal-Woman. I mean this, / good bye, do not come back to my wife," says he as he (10) knocks out the wedge. Immediately closes / the crack. Then the man goes home and goes into his / house. That is the end after this. /

Medicine for Swelling of Breasts. /

And that, when the breasts of a woman swell she sends her (15) husband to go and search for a Supernatural-Power-Bush in the woods. / Immediately her husband goes out of the house and goes / inland to search for it, for it is difficult to be searched for, for not many / grow in this place, the Supernatural-Power-Bushes. / As soon as he finds them he sits down and looking at them he prays (20) and says, /

"O great, good Supernatural One who has for his name Supernatural-Power-Bush, / I come to beg you to have mercy that you, please, heal my / poor wife who has a swelling of the breasts. Now I come to call you, you, / Long-Life-Maker, that you may go and please reduce the swelling, that you, please, (25) may cure her with your healing power, that she may, please, quickly get well, my poor / wife, you, Healing-Woman. Please set her right, you, Life-Maker. / Why should you not pity her? I mean this, please, / listen to my prayer to you, Supernatural One, please," says he as he / breaks off the tips of the Supernatural-Power-Bush. As soon as he gets enough (30) he goes home. When he enters his house he / asks his wife to uncover her breasts and the man / takes the Supernatural-Power-Bush and bites off the leaves. Then / he chews them into small pieces. He blows them / on the breasts of his wife. After he has done so the woman (35) prays and says, /

"Thank you, great Supernatural One, you have come, you have / reached me, for I am poor, it has come to me, this very painful / swelling of the breasts. Now I beg you to have mercy, Supernatural-Power-Bush that you / may, please, lick off the pain and that you, please, cure (40) me that I, please, may get well, that I, please, may again be strong / beginning this day. Please, 235 listen to me as I pray to you (1) and, please, save me, you, Life-Maker, and / please, heal me, you, Healing-Woman, that I may, please, get well, / great Supernatural One, please," says she. /

Then the man always chews the Supernatural-Power-Bush (5) mornings and evenings and he blows it / on the breasts of his wife. Sometimes the man takes / seeds of Peucedanum and mixes them with the Supernatural-Power-Bush as he / chews them and blows them on the breasts of his wife. / That is, when the Peucedanum seeds and the Supernatural-Power-Bush are mixed together (10) when the man chews them. He blows them on the / breasts of his wife. As soon as he has done so the woman prays / and says, /

"O great, good Supernatural One, you have come into this swelling / of my breasts. Please, help each other with your powers, (15) great Supernatural Ones, that you may reduce it, please, for very great is / the pain of this swelling. Now show your power / to me and, please, make me well for I / am poor, you, Long-Life-Maker, you, Healing-Woman, please, you / Life-Maker, please," says she. /

(20) Now generally the swelling is reduced after this. That is / the end after this. /

Devil's Club. /

And that, when a woman, or a man, has pains in her body, / then the woman who has been in bed for a long time with pains in her body (25) sends her husband to go to a river where devil's club is growing / to get a devil's club plant. At once the man takes / his small axe and an old mat and he goes out of his house. / He walks up the river and when he arrives at a / patch of devil's club plants he sits down and, looking at the devil's club plants, (30) he prays and says, /

"Now look at me, for I come trying to come to you, great Supernatural Ones, / being sent by my poor wife and I come and ask you for mercy / that you, please, take out her sickness; that / is the reason that she has been lying in bed for a long time sick with pains in her body. Now I come (35) to call you, Supernatural Ones, that you may go, please, and save / her, you, Life-Giver; and you also, Healing-Woman, that you, please, / may set right my poor wife, please, that you / wash off her sickness with your water of life, that, please, she may live, please," / says he as he stands up and takes his small axe and chops down (40) the devil's club bush. As soon as he has chopped down four / he chops off the tops and after he has done so he takes the old mat (1) and 236 spreads it out on the ground. Then he lays the four pieces of devil's club down / on it. He wraps the old mat around them and he takes them on his shoulder / as he goes home. As soon as he enters his house / he puts down the old mat containing the devil's club and puts it down by the side (5) of the fire. Then he builds up the fire and as soon as / he has built it up the man takes the tongs and with them picks up / one piece of devil's club and puts it on the fire so that all / the spikes are scorched off. As soon as they are scorched off / he puts it down. He does the same with all the others. (10) As soon as he has done so he takes his knife and a small mat / and he spreads it on the floor at the place where he is sitting where the devil's club is. / Then he takes one piece of devil's club and peels off the bark / and puts it on the small mat. When all / the four pieces of devil's club are peeled he takes a kettle and (15) puts the bark of the devil's club into it. When it is all / in he pours water on until the kettle is full of water. / Then he puts it on the fire. Now the whole day long / it is boiling. When it is evening he takes it off the / fire, then the man takes a tub and he (20) puts it down where his wife is lying down sick. He takes the tongs / and with them he takes out the bark of devil's club and puts it down on the floor. / As soon as it is all out he takes up the kettle and / pours the juice of the devil's club into the tub. Then the / man takes a short board and puts it across (25) the tub. Then the woman goes to sit on the board. / Her husband takes two blankets and puts them over / his wife. The edges hang down / around the tub, for he does not want the steam to go through. / For a long time the woman is sitting there. Then the woman perspires on her face, (30) for it is very hot. When the woman cannot stand the / heat she stands up and goes to her place where she lies down. Then / she takes off her wet shirt and she changes it for a dry / shirt. Generally the pains in the body of the woman get well when she / does this, steaming with the devil's club juice, for that is the name of the (35) medicine. Sometimes they put a handful of Peucedanum seeds into the / devil's club steam bath, for this is a very strong medicine. / This is the prayer of the woman when there are the two kinds, devil's club / and Peucedanum seeds. She says, /

"You have come, great good Supernatural One, and, please, help each other with (40) your powers that you, please, make me well, for I am poor. Go on, / please, take out this cruel sickness, you, Healing Woman, / you, Long-Life-Maker, please," says she. That is the end. /

237 (1) Peucedanum. /

And that, when a man or a woman has a headache, / also a child, he takes Peucedanum seeds and / prays to them and says, /

(5) "You have come, Supernatural-Power-of-the-Ground, and this is the reason why I carefully keep you that you may be ready for me / when I have a headache. Now I have a headache, / and now I act according to the dream given by you to my late grandfathers / when you told them to chew you at once / and to blow you on to the place where the sickness appears. Now I (10) will do this, Supernatural-Power-of-the-Ground, and, please, ease my headache, / you, Source-of-Healing, Supernatural One. Go on, please, make me well, / you, Long-Life-Maker, you, Source-of-Life. Please, / save me, please, Supernatural One," says he as he puts the Peucedanum seeds / into his mouth and chews them for a long time. As soon as it is all (15) in small pieces he blows it on the head of the one who has a headache. / As soon as is soaked all the hair of the man who has the headache, with the chewed / Peucedanum seeds, the man takes a thick cotton cloth / and heats it by the fire until it is hot. Then he wraps it around the / head of the man who has the headache while it is warm. (20) This is the end of one kind of medicine that belongs to the Peucedanum seeds. /

When a man has a stomachache or is sick with backache, or / when he has aches in his body, or is constipated, or has swelling of the throat, or / when he has a severe cough, or swelling of the feet, all these are blown on / with chewed Peucedanum seeds. Only there is a different (25) way for a swelling of the throat, for the Peucedanum seeds are kept in the mouth / and they are not blown on. That is also the way it is done for a cough, / for as soon as they do not blow the chewed Peucedanum seeds / the seeds are put into the mouth and kept in the mouth and the saliva is swallowed. / That is the way it is done with Peucedanum seeds when they are used as medicine. (30) There are somewhat different prayers of / all the men and women who use Peucedanum seeds as medicine. / Now I will write the prayer of Haē'LElas which he says / when he takes Peucedanum seeds as a medicine. /

"You have come, great Supernatural One, and, please, make me well with your means of curing (35) me for I am being made poor by this sickness that has come / on to me. Now I pray you, great Supernatural One, / that you, please, take mercy on me and take out this sickness / that causes me trouble, you, Supernatural-Power-of-the-Supernatural-One, / you, Supernatural-Power-of-the-Supernatural-Power-of-the-Ground; and, please, (40) you, Source-of-Well-Being; you, Source-of-Life, you, Life-Maker; go on, / please, listen to me, for I am poor, that I, please, may live long, / you, Long-Life-Maker," said he. Now I think that is all the / talk about the medicines of the Indians after that. /

(1) Gall of Black Bear. / 238

And that, when the kidneys of a man are sick he / takes the dried gall of a black bear and bursts it open. Then / he puts the gall into a cup and pours water (5) on so that the cup is full of water. Then he stirs it. / When the water and gall are mixed he holds the cup / and prays and says, /

"O Supernatural One, you are the supernatural power of the black bear / which is in him. Now come into me, (10) please, set my insides right. Go on, please, make me well / for I am poor and, please, make me well, / greatest, good Supernatural Power, please, you, Supernatural-Power-that-has-Passed-through, please, you, / Long-Life-Maker, and, please, clear out this sickness of my / kidneys so that it, please, may get well on account of your work, you, Supernatural-Power-of-the- (15) Supernatural-Power, please," says he, as he drinks the gall of the black bear / mixed with water. Generally the pain of the kidneys stops at once. / That is the end. This is all that is written about / medicines after that. /

Cure of Burns. /

(20) When a child is burned, immediately / his mother stretches out her right foot and / her husband takes his knife and cuts four

cuts / over her kneecap. When it bleeds the / man presses the blood with his right hand and (25) presses the blood on the burn of his child. / Then quickly heals the burn of his child. /

I have often seen this done for burns from / hot water or fire, for generally the woman / cuts the place above her kneecap so that it bleeds (30) and she presses it on the burn of her child. That is the end. /

But the Dzā'wadᴇēnoxᵘ use as medicine blubber of the seal for burns / by the fire. I will talk about what was seen by me / when the woman Hăᵋyōsdē'sᴇlas, a respected Dzā'wadᴇēnoxᵘ, came / into her house when she had been picking salmon berries. (35) It had been raining and therefore Hăᵋyōsdē'sᴇlas was soaking wet. She wore over her shirt / a petticoat and therefore she went and stood right alongside / the fire of her house, drying her shirt. She had not / been standing there a long time when her shirt caught fire. Immediately Hăᵋyōsdē'sᴇlas / ran towards
239 the door, her shirt burning right up her back. (1) Then one man took off his / blanket and spread it over Hăᵋyōsdē'sᴇlas and / immediately it stopped burning. Now an old / man asked the hunters of the Dzāwadᴇēnoxᵘ to (5) go and get quickly a seal. Then / all the hunters at once started. / They had not been away long before one came back. They met him coming / poling up the river Gwa'ᵋyē and a large seal was lying dead in / his canoe. As soon as he arrived at the beach of the house (10) the seal was carried in. Then the old man / asked the seal skinners to skin it quickly / and to cut through the middle of the blubber. As soon as the skinners began to skin, / the old man prayed and / said, /

(15) "O Supernatural-Power-of-the-Sea, now I shall place you on this great / burn of my child that you, please, do not allow it to become bad, / you, who causes to heal up, and just make it heal up right away, / you, Sore-Healer, you, Great-Supernatural-Power-of-the-Sea, Tide-Maker-Woman. / Go on, please, lick off the burn from my daughter (20) and, please, ease her pain," said he. / Now Hăᵋyōsdē'sᴇlas kept on groaning as she was just / continually being held by two men, for she wanted to walk / and she also was talking as though she was crazy. As soon as the seal had been skinned / some woman took a mat and (25) spread it out on the floor. The skin of the seal was spread over / the mat so that the blubber of the seal was on the upper side. Then / they put Hăᵋyōsdē'sᴇlas down on her back which was all blistered / beginning at the nape down to her waist and it stopped at the waistline of / her petticoat. Then the woman took a blanket so that (30) it was next to the body of

Hăᵋyōsdē'sᴇlas. After they had done so / she kept on groaning. Then the old man spoke / and said, /

"Go on, only take care and none of you touch her, / except one who will stay near her tonight. (35) She will be for four days on her back on the seal skin / and all the blisters will come off. And this that when it will be / three days the hunters will go out to get one / seal which is to be skinned and to be exchanged for the one on which now lies on her back / Hăᵋyōsdē'sᴇlas," said he. It was not yet late in the evening when (40) Hăᵋyōsdē'sᴇlas stopped groaning. Then Hăᵋyōsdē'sᴇlas said / that the burn stopped smarting. After / she had been on her back for three days on the blubber skin of the seal / then the hunters of the Dzā'wadᴇēnoxᵘ went paddling to (1) get a seal at the mouth of the river of Gwa'ᵋyē. / 240
Now it was nearly evening when one canoe came home. / They had obtained one seal. As soon as / it came to the beach of the house they took up the seal (5) and put it down on the floor not far from the fire. / Then the old man took a small blanket and put it next to the body of / the seal for he did not want it to get cold. / As soon as daylight came in the morning the seal skinners / skinned the seal. Then the old man prayed (10) and said, "O, friend, Supernatural-One-of-the-Sea, you have come to go. / Please, go and take the place of our friend and truly deaden / the pain of the burns of our daughter. Now / take care, friend, and make it heal up, you, Sore-Healer, / please, you, Supernatural-One-of-the-Sea. Go on listen to me as I (15) pray to you, please," said he. /

Now was taken off the skin of the seal, on which / Hăᵋyōsdē'sᴇlas was lying on her back and they spread out the new skin of the / seal under her. The old man did not allow / them to wash with water the burns of Hăᵋyōsdē'sᴇlas, for they only (20) wiped off with rubbed cedar bark the fat of the burn. / The reason why the old man did not allow them to wet with / water the burn was that immediately the burn would become bad if it / were washed with water. Right away was healing up / the burn. That is the end. /

Personal Experiences.

241 (1) Supernatural Experiences in Dreams. /

"I was staying at home while my husband was out hunting at Q!ᴇ'nsdᴇmis, / for my husband, Hâᵋmēsk·ᴇn, said that I should not prepare / traveling provisions for him, because he would be back in the evening, said he (5) to me," said K·!ä'maxalas. "Then my husband started in his canoe and he / went to Dzaᴇ'nlē. Now it was evening and I went to lie down where / I was always sitting in our small house, turning my face towards the / door which was wide open. That was when I saw a handsome / man standing on the grass at the other end of the village site (10) at Q!ᴇ'nsdᴇmis. The man just kept on looking at me. / I also just was looking at him. As soon as it was getting dusk / in the evening I did not see the man. / Then I arose and shut the door of our house. / I went back and lay down. As soon as I lay down (15) I was getting giddy and I lost consciousness. Evidently / I came to again and I saw the handsome man who / came and lay down by my side. He spoke and said, / 'You will not think it strange, woman, that I am coming and lie down by your side, / for you will have good luck, for I am the Long-Life-Maker. I mean this, I come (20) to cohabit with you so that you may have good luck from me, for you will not / expect your husband to come home for a long time, for I / will make bad weather for four days at Dzaᴇ'nlē so that he / cannot paddle away,' said the man to me," / said K·!ä'maxalas Then K·!ä'maxalas said, "I could not (25) speak to him for my tongue stuck to the roof of my / mouth, and also I was truly afraid of the man. / I was numb; therefore I just did what he ordered / when he cohabited with me. After he had finished the man said, / 'O K·!ä'maxalas, now you have obtained by good luck the increase of (30) property in the house, if you only follow what I tell you. / For four days I will come in the evening and we / shall cohabit once every time in the evening. And this is what I advise you,' / said the man to me as he went out of our / house and went back to where I had seen him first standing on (35) the grass. That I do not know, whether when he came first into my / house, I was asleep or whether I had become senseless for I
242 (1) know that I had no way of moving my / body. After he had

finished cohabiting with me I / came to my senses and I became
strong all over my / body. I never came to remember my husband.
(5) I also never was afraid, for indeed I was living alone at / Q!ᴇ′ns-
dᴇmis. As soon as night came I lay down on my / bed. Immedia-
tely I went to sleep. Then in my dream the man came / and stood
at the outside of my bed," said K·!ä′maxalas. / "Then the man
said to me, 'I only came to see you, to (10) give you advice that
you do not tell your husband that I came to / lie down with you,
and only ask him to lie down on the other side so that / each is on
one side of the fire of the house. And also, for one / year do not
allow him to cohabit with you. / If your husband should sooner
cohabit with you (15) then you would be really poor with your
husband,' said in my dream the / man to me," said K·!ä′maxalas.
"Then the / man disappeared in my dream. Now I stopped being
afraid of the man / after that. For four days he would come in the
evening and / cohabit with me. After that he gave advice (20)
to me not to allow my husband to lie down with me / within a year,
'else you will have bad luck,' / said the man to me," said K·!ä′-
maxalas. "Then the / man went out of our house. Now twice
he had come / and cohabited with me. Then it was evening again
when the man came (25) into our house. Immediately he just /
cohabited with me. As soon as he had done so he always repeated /
what he had said the first time when he gave advice, that I should
not allow / my husband to cohabit with me, said he to me," said
K·!ä′maxalas. / "Then the man went out of our house and he (30)
started to go back to the grassy place." When day came / the
next day, as soon as it was evening the man came and entered /
the house. He went straight to K·!ä′maxalas as she was lying /
in her bed. "The man lay by my side / and cohabited with me.
After he had done so he got up. (35) The man spoke to me,"
said / K·!ä′maxalas. "Then he said, 'Now keep this little bundle, /
your treasure. Now you will put it among your / property, for it
will increase it in your box. / Also you will not untie the bundle.
(40) Also this, do not allow your husband to cohabit with you /
within one year, for at once / will disappear your treasure and all
your property if you / disobey what I tell you. Now good bye,
for now I stop (1) coming to see you,' said he to me," said K·!ä′- 243
maxalas. Now / the man just disappeared from the place where
he had been standing in the house. Now came / Hâ′ᵋmēsk·ᴇn, the
husband of K·!ä′maxalas, who arrived on the beach / of his house.
He came into his house. (5) "Immediately," said K·!ä′maxalas,
"I asked my husband to / sit down on the other side of the fire
of the house," said I to my / husband. Evidently, my husband

must have guessed that I meant something, / therefore he only
said, 'O great mistress, I will do so,' said he / as he sat down
at the place I had referred to where he should sit down. Then (10)
I gave him food. As soon as he had finished, my husband arranged/
a place for himself to sleep. As soon as my husband lay down /
I said to him, 'That is where you will always sleep where / you
are lying down, master, for it will be one year that you must not
dare / to come to this side, to come near me,' said I to my (15)
husband Hâ′ᵋmēsk·ᴇn. Then he answered to what I said to him. /
He said, 'You have said enough, mistress, for I guess / I have
reached the end of (the meaning of) your words. Now try to be
strong / that you follow all the advice as to what you are not to
do,'' / said my husband Hâ′ᵋmēsk·ᴇn to me.'' said K·!ä′maxalas.
(20) Then K·!ä′maxalas said to her husband, ''Only take care, /
Hâ′ᵋmēsk·ᴇn, and try strongly to be good that you may not /
do wrong when you cohabit with me, else you will / make me unlucky,
that we, please, may try to reach one year / and not cohabit.
I mean this, you must only try to make strong your heart (25)
that you do not come near me when I am asleep at night,'' / said
K·!ä′maxalas to her husband Hâ′ᵋmēsk·ᴇn. Then said / Hâ′ᵋmēsk·ᴇn
to his wife, ''Indeed you are a wise woman, you would
not say this / if you were a foolish woman, mistress. Will I not
try / to endure this that I do not touch you when you are asleep at
(30) night, as indeed I might make you unlucky,'' said Hâ′ᵋmēsk·ᴇn /
to his wife K·!ä′maxalas. Now they stopped talking, / for it was
late at night. Then they slept. / ''When day came in the morning
my husband, Hâ′ᵋmēsk·ᴇn, / asked me to get some provisions,
'for I am going to the (35) head of Clay (ʟ!ē′qa),' said my husband
to me,'' said K·!ä′maxalas. / ''Immediately I took a small basket
and put into it dry salmon / and a kelp bottle of grease. After
I had done so my / husband said to me, 'Good bye, mistress,
I will stay a long time / at Clay,' said he as he went out of our
house. Then (40) he paddled, going towards Clay and I never
spoke to him. / He stayed away almost one month / then he came
home to our house.'' Immediately / K·!ä′maxalas gave her husband
244 to eat at the other side of the fire. (1) After her husband had
eaten, / ''my husband at once arranged his bed and lay down.
Then he / went to sleep. Now we never spoke, I and my / husband,
as though we did not know each other, I and he. (5) Now for
four months we did not speak together, I and my / husband.
Then his face showed that the heart of my / husband was bad
towards me, and I was the same with him. Now / in the evening
my husband lay down on his bed / and immediately he began

to snore. I became sleepy and I (10) also lay down on my bed and immediately I went to sleep. / Then my husband woke up when I was also / snoring and he arose and came and lay down by my side. / Immediately evidently he lay on me and cohabited with me. / So I felt that he was cohabiting with me and I woke up. (15) Immediately I kicked off my husband, for I was very / angry on account of what he had done. I said to him, 'Why did you / do this to me since I obtained a great treasure that you / have spoiled, you dog,' said I to my husband Hâ′ᵋmēsk·ᴇn," / said K·!ä′maxalas. "Then my husband said to me, (20) 'Oh, great is your word, mistress, I have really done wrong in what I / have done to you. I could not stand that it did not seem as though we / knew each other. I was very sick at heart. / Therefore I think I gave in and went to you. I mean this, I trust / that you will not spoil your treasure for it is four (25) months that we have not cohabited. I mean this, I wish that you may not / spoil your treasure, mistress,' said my husband to me," / said K·!ä′maxalas. Then said K·!ä′maxalas to her husband, / " 'It is too bad, the bad thing you have done to me, for from now on we / shall begin to be poor. That was the word (30) the Supernatural One said to me, if I should cohabit with you this side of the meeting of the ends of / one year, 'then you will have trouble, you and your / husband.' I mean this, your word is vain that you depend upon it / that for four months we have not cohabited. Now I / believe in the words of the supernatural being that you have been hurt. (35) Now only take care what may happen to us,' said I to my / husband," said K·!ä′maxalas. "Then my husband said to me, / 'What can we do ? I never supposed that you had a treasure / as great as you say, mistress. Will the Supernatural One not pity us ? / We are trying to take care that we do not (40) become really poor,' said my husband to me. / I did not reply to the words my husband spoke to me for I / came to think of the bundle given to me by the supernatural / man. I went to my box and I (1) opened my 245
box and in vain I searched for the bundle of cedar bark. / I gave up searching for it. I thought the man / must have taken it away. Now my heart was really sick after that, / for now I knew that I had done wrong. Now I really (5) regretted that I had gone to sleep that night, the time when my husband / cohabited with me. As soon as night came I lay down / in my bed while my husband was still lying down in his bed. / As soon as I had gone to sleep the old man came in my dream / and stood by my side as I was lying down. (10) Then in my dream he spoke and said, 'Truly you yourself / have hurt your great treasure. What made you do this ? /

This has the name, Supernatural-Man-of-the-Ground, who came and gave you / the increase of property, which has two names, also "swelling up in the house," which is not often obtained / as a treasure. Now take care, you and your (15) husband, that you may not soon have trouble,' said in my dream the old / man to me as he disappeared in my dream. Then I / woke up. Now it was getting day in the morning and it / occurred to me to go with my husband to Ō′yaa, to go and / make our hearts happy. I awakened my husband, (20) 'Get up, Hâ′ᵋmēsk·ᴇn, and let us go to Ō′yaa,' said I to him. / Immediately my husband arose and took his things / and his paddle and carried them down the beach. / I took up my basket for traveling provisions and / my two mats and also my two blankets, then I (25) also went down the beach. Then I went right aboard the small canoe / and my husband sat in the bow and I sat in the stern. / My husband alone was paddling. Now it was nearly / evening when we arrived at Ō′yaa. Then we stepped out of the / small canoe and went into our (30) small house. Then we tried to plan for something / so that we might forget the treasure which I had had in vain. We / joked each other, I and my husband , in vain. It did not make good / our hearts, for we had no way of / forgetting the evil done by us. Now I only (35) said I would disobey, and therefore I lay down with my husband that / night at Ō′yaa. As soon as day came in the morning we / went aboard the small canoe. We went home to our / house at Q!ᴇ′nsdᴇmis. It was nearly evening / when we arrived at the point of Q!ᴇ′nsdᴇmis. Then (40) we saw that our house was on fire. / As soon as we arrived on the beach of our house / it was all burned, and what was saved of our property? / In vain we cried, I and
246 my husband. (1) Now we began to be poor after this from the / time on when my husband disobeyed me that night and did not / believe in the treasure that was given to me by the supernatural man, / wrapped up for me. Now we only kept on (5) being poor after this," said K·!ä′maxalas. That is the end. /

Mᴇlā′sᴇmēᵋ and his wife Mᴇlē′d were hunting at Herring-Spawning-Place (Wā′yad), / half way up straight the long inlet of the Gwasila. / Mᴇlē′d always stayed in the house at / Herring-Spawning-Place while her husband went hunting at Birds-in-Cave (Ts!ē′k!wats!â) for (10) Mᴇlā′sᴇmēᵋ stayed a long time (every time) for two days, before he came home to his / house at Herring-Spawning-Place. He never exceeded this. Now his wife always / stayed alone in their house when her husband went away. Then / Mᴇlā′-

sᴇmēᵋ said to his wife in the evening, "Get me some / traveling provisions that they may be ready, for I will go to Birds-in-Cave in the morning (15) and I will stay away only one night when I will come home, for I worry about you / when you stay at home," said Mᴇlā'sᴇmēᵋ to his wife, Mᴇlēd. / Then Mᴇlē'd replied to what her husband said to her. She / said, "Good are your words to me, Lord, that you say / you worry about me. Why should you not worry about me for I am just (20) all the time expecting to give birth, for it is nine / months since I am with child. I mean this, I am glad to see that you / worry about me. Now your word is right, Lord. Please, / only stay away one night," said Mᴇlē'd to her / husband. Then Mᴇlā'sᴇmēᵋ said to his wife, Mᴇlē'd, (25) "O, mistress, I cannot exceed one / sleep at night at Birds-in-Cave. Then I come home in the morning. / I mean this, expect me in the evening," said / Mᴇlā'sᴇmēᵋ to his wife, Mᴇlē'd. Then said Mᴇlē'd to her / husband, "Will it be true what you say, for generally you say in vain (30) this kind of word to me and in vain I sit on the Ground / outside the house watching for you to come / in sight around the point. I mean this, don't lie / again about this," said Mᴇlē'd to her husband. Then Mᴇlā'sᴇmēᵋ said / to his wife, "O mistress, never again shall I tell a lie, (35) for I have no way of not coming home the next day / after the time of my starting," said he. Then Mᴇlē'd put dried salmon and / various kinds of food into the small basket containing provisions. Now / it was ready inside the door of their house. Then / the married couple lay down in their bed. As soon as it (40) was getting daylight in the morning Mᴇlā'sᴇmēᵋ arose. He just took / the small basket with provisions and went out of the house. / Then he went down the beach and went aboard his small canoe / and paddled. As soon as he arrived
at Birds-in-Cave, at once (1) Mᴇlā'sᴇmēᵋ went to look after his traps 247
for he wished / to start early going home next day. Therefore / he hurried looking at his traps. /

Now I will talk about Mᴇlē'd who was alone in the house, (5) staying behind in the way she did. When night came / she barred the door of her house firmly and went to lie down. After / she had done this she lay down in her bed. She had not yet gone to sleep / when she heard a sound of the door moving. Mᴇlē'd looked / at the door and therefore she saw a man (10) who was coming in. He came dressed like a white man. / The man went right to the bed of Mᴇlē'd and / stood by her side where she was lying down. Then the man spoke / to Mᴇlē'd and said to her, "Do not be afraid. Not bad is / the reason why I come to see you if you only follow my advice to you. (15) As soon as you disobey my advice to you,

you / will be unlucky," said the man as he took off his clothes / and put them down outside of her bed. Then he lifted the / blanket of MElē'd and lay down by the side of MElē'd. For a long time / the man lay still as though he was sorry for what he was doing. (20) Now MElē'd thought, "What could I do, for I never / lay down with another man except my husband. I mean this, / I only have to give in to his wishes for I do not / know the man, what he will do to me." / There stopped the words of MElē'd and the man spoke to (25) MElē'd. He said, "Do not let your words be that way, for I / heard all the words that you were thinking. For I / do not come to hurt you, for I come that you / may have good luck from me, the Rich-Making-Woman. I mean this, I will only / stay here to give you advice that you may not have bad luck, if you (30) observe my advice to you. If you disobey / my wishes and it is not done by you, then you will quickly disappear / from this world. And this, you will be treated very well if you do not / talk about this to your husband, about my coming and lying down with you. / And also, for four days do not cohabit with him (35) beginning from the time when he comes home. Your husband will be away for four days / on account of my work, for I wish to / lie with you for four days, mistress. And this is my word to you, / mistress, that you right away wash in the morning when I go out of / your house, and evenings," said the man to MElē'd. (40) Then MElē'd said to the man, — for MElē'd was not afraid / of the man, — therefore she said to him, "What will you do if / my husband comes home tomorrow evening?" said MElē'd to the / man. Then the
248 man said to MElē'd, "For four days (1) your husband will not come home, mistress, on account of my work. / For now he dreams of you that you urge him for four days not to come / near you. Now he will obey you. I mean this , mistress, / do not in vain expect your husband to come home (5) inside of four days," said the man to MElē'd. / Then the man never embraced MElē'd and he arose / evidently about midnight and put on his clothes. He said to / MElē'd, "Take this, mistress, this Rich-Making-Woman. Do not just / put it down on the floor, else someone might step over it. Put it up high, this your treasure (10) from me," said the man to MElē'd. Then MElē'd took / the small bundle and tucked it in on the upper side / of the rafters of her house. Then MElē'd thanked him. / The man said to MElē'd, "O mistress, do not under any conditions / tell your husband how you obtained it and that I cam" (15) and lay down with you, else you will have great bad luck,e said the man to / MElē'd as he went out of the door of the house. Then MElē'd / was very much surprised on account of the man

that he just lay down on his back at the / right hand side of Mᴇlē'd, for he never moved in the manner of / men, when they lie down with a woman, for he just (20) kept still. This was the cause of surprise of Mᴇlē'd in regard to him. As soon / as day came in the morning Mᴇlē'd arose and took breakfast. / When she had finished she lay down and thought about her / husband, that this would be the evening of the morning to which he referred as the time when he would / come home. And this is why Mᴇlē‘d wished to prepare (25) food for her husband if he should come home in the evening. / And that was what Mᴇlē'd did. As soon as it was evening / Mᴇlē'd sat down at the door of her house watching for her / husband to come in sight around the point. And / Mᴇlē'd just went into her house when it got dark. She just (30) entered her house and barred the door. Now she just right away / lay down in her bed. It was not a long time that she had beeen lying down / before the man came and stood by the side of Mᴇlē'd and took off / his clothes and put them down on the outer side on the floor. He lifted the / blanket of Mᴇlē'd. Again he just lay on his back, and (35) Mᴇlē'd never said one word. Then the man spoke / and said, "O mistress, now I have come to lie down this / night. Only take care and do not talk about this to your / husband about my coming to lie down repeatedly with you, else you / might be a woman of short life. And this, that you got a treasure from me, (40) for immediately it will disappear, if you should tell about my coming / and lying down with you. Why did you for a long time sit down / at the door of your house this evening?" said the man / to Mᴇlē'd. Then Mᴇlē'd said to him, "Indeed, because I expected (1) my husband to come, 249
to come home this evening, for he told me / that he had no way not to come home this evening. / And this is why I was sitting watching," said Mᴇlē'd to the / man. Then the man said to Mᴇlē'd, "Why do you (5) not believe what I say that he has no way to come inside of / four days? For immediately your husband dreamed of you / that you got good luck from me. He truly believes his dream, / therefore he will stay away for four days and will not touch you. / I mean this, do not in vain expect him to come," said the man to (10) Mᴇlē'd. Now Mᴇlē'd never answered the man. / Then the man arose and put on his clothes. / After he had done so he said to Mᴇlē'd, "Now we have come twice / to lie down with you, mistress. Twice more I will come again / to lie down. Then I have finished coming after that. Good bye, (15) mistress," said he to Mᴇlē'd. Now Mᴇlē'd also said / to him good bye, then the man went out of the house. / Mᴇlē'd was thinking about all the words the man had said to her / and that the man said that he

had given a dream to be the dream of her / husband about her
treasure. This seemed strange to MElē'd that (20) the man said
that MElē'd should not tell her husband / one thing about her con-
versation with the man as he came to lie down / with MElē'd, for
now already the man was as though he / himself had told that he
was giving good luck to her. "He spoke firmly / that I should not
tell my husband when he comes home, else I should (25) have bad
luck," said the man to me. "This I / think strange about him,"
said MElē'd. As soon as it was dark again / the man came again
and lay down with MElē'd. / Again he just said the same as he had
said first. As soon as / it was past midnight the man just dis-
appeared from the place where he was lying. (30) Now he had come
three times to lie down with MElē'd. / Then night came again when
the man came and lay down by the side of MElē'd. / Then the man
said to MElē'd, "I resolved to come early / to lie down with you,
mistress, for this is the last time that I come / to lie down with you
this night. For now I have come four times (35) to lie down with
you. Now you will stop seeing me beginning from past / midnight.
I mean this, mistress, do not talk about me / to your husband
when he comes tomorrow. Do not let / your heart become proud on
account of the good luck that you got from me. I mean this,
remember everything / I told you, mistress. If you should weaken
and (40) talk about what is not wished by me that you tell your /
husband when he comes, then you will have trouble, for you will /
be a woman of short life with your five children. / I mean this,
250 mistress, only keep all my advice given to you (1) and act well,"
said the man to MElē'd. Then MElē'd said, / "Good is your word,
Lord. Now I will try to keep everything / that you said, Lord.
Let me ask you, what is your name, / Lord, that I may only know
your name," said MElē'd to (5) the man. Then the man said to
MElē'd, "Good is your / word, mistress, go on, look at me," said
the / man and suddenly he disappeared. For sometime he had dis-
appeared before / the man showed himself. The man said to /
MElē'd, "This is my name, what I have done. I am (10) named
the Invisible-One. I am always walking among all the / tribes,
but I am not seen. Now you know my / name, mistress. Good
bye," said the man as he / disappeared when it was past mid-
night. Now / MElē'd was alone after this. As soon as daylight
came in the morning (15) MEłē'd arose and sat down where she
was always seated. / Then she herself doubted in her heart whether
she would / not talk about this to her husband, about the man,
the / Invisible-One, for she was afraid of him, (that is what) MElē'd
thought. / Now she made up her mind after this. As soon as it was

past (20) noon she prepared food to be eaten by her husband when he should / come home. It was not yet evening when / her husband came in sight on the beach. He came into / the house and as soon as her husband sat down / he said to his wife MElē'd, "Why did you make me stay away so long ?" (25) said her husband. For a long time then the woman did not answer / the words her husband spoke to her, for MElē'd was really surprised / by his words. At last MElē'd said, "Why do you say that, / master ? that you mean that I made you stay away a long time where you went to," / said MElē'd to her husband. Then her husband said, "How can I (30) disobey my dream about the man in my dream / who said to me that he gave you good luck. And this is the reason why the man ordered / me not to come home for four days to our house, / else I should cause bad luck to your treasure, in my dream," said the man / to his wife, MElē'd. Then MElē'd did not right away (35) speak, for she felt angry against the Invisible-One, / the man who had come four times to lie with MElē'd, for / the reason that he had told all to the husband of MElē'd of what had been done by MElē'd when she stayed at home. / And for this reason MElē'd blamed the Invisible-One. / Therefore MElē'd said to her husband, "True (40) is your dream. It is true I was given a treasure by a man / who came and said that this name was the Invisible-One. The / man forbade me to talk about it to you, 'else you / will bring bad luck on yourself and you will have short life with your five (1) children.' I mean this, now the man first told you about it, / master. 251
I tell about it afterward to you," said MElē'd to her / husband. Then her husband said, "What can you do now / that you tell about it to me, although you were forbidden to tell me about it. (5) Now you will have bad luck with our children. Now only / take care, mistress," said the man to his wife / MElē'd. Then MElē'd took the food she was cooking and / placed it before her husband. They ate when / it was late at night. After they had eaten (10) the husband of MElē'd said, "How is your mind, shall we lie down / this night, for I am afraid it is our best way not / to lie down, for there would be no way that you would not dream about the / supernatural man this night, for he is angry because you / told me about him, and in vain he gave you the treasure, and you went (15) and told me everything," said he. Then MElē'd said, / "Good is your word, Lord, do not let us lie down," said MElē'd. / Immediately her husband went to lie down close to / the fire. MElē'd lay down in her bed. / As soon as MElē'd had gone to sleep the man came in her dream and stood by her side. (20) He said, "What have you done, bad woman, that you / disobeyed me and told everything to your husband, that I in

vain / tried to help you well ? Now you and your children will quickly / become nothing in this world." Then stopped the words of the man and / he disappeared. As soon as day came in the morning (25) Mᴇlē'd arose and awakened her husband. Immediately Mᴇlē'd / talked about her dream to her husband. As soon as she / had told her whole dream to her husband she loaded their / goods in their canoe and went home to Whale Beach (G̣wēk·ᴇlis) where / they had left behind their five children. As soon as they arrived at the (30) beach of their house at Whale Beach they were met by a man who / told Mᴇlē'd the news that her five children were lying sick / since the day before, said the man who told the news. / Immediately Mᴇlē'd and her husband stepped out of their / canoe and went into their house. Then Mᴇlē'd (35) saw her five children. They were just steaming, for / they were hot. Now they were all unconscious. Mᴇlē'd/ saw that not good was the way of her children. / They only died one after the other that night. / As soon as day came in the morning the (40) Gwasila buried the five children of Mᴇlē'd all at one time. / When they came home after burying them Mᴇlē'd suddenly / stopped wailing. Her brother went to see her. / What should it be ? She had died suddenly and they also buried Mᴇlē'd,
252 (1) the princess of Ha'yałk·în. Mᴇlā'sᴇmēᵋ was the prince / of Ts!ōx̣ᵘts!aēsagᴇmēᵋ, the head chief of the Q!ō'mk·!ūt!ᴇs / numaym of the Gwasila and Ha'yałk·în was the chief / of the numaym the First-Ones of the Gwasila. As soon as (5) those came home who had buried Mᴇlē'd, Ha'yałk·în invited / all the Gwasila that all should go into his house. / As soon as they had all come in Ha'yałk·în spoke and / said, "Come, Gwasila, and listen to me, for I wish / to ask my son-in-law why he had such bad luck (10) at the place where he has been and why very much at the same time died my / princess and her children," said Ha'yałk·în to Mᴇlā'sᴇmēᵋ, his / son-in-law. Immediately Mᴇlā'sᴇmēᵋ replied to / his words. He just told everything that was done / by his wife as she in vain got a treasure given by the man. (15) "As my wife was staying at home my wife was asked / by the man not to tell about it to me, about her good luck, / said the man to her. 'Now if you talk / about it, then you will altogether become nothing in this world.' / As soon as I came home my wife immediately (20) told me about this," said Mᴇlā'sᴇmēᵋ. Now / Ha'yałk·în said to his tribe, the Gwasila, "What can I say, / for, behold, she herself brought bad luck to her treasure when / she talked about it," said she. That is the end. /

The Owls (Dᴇ′x·dᴇx·ᴇlī′ł). /

(25) Now I will talk about the words of the Indians in regard to the / owls, for the old people of the Kwakiutl say that / the owls are men, for we all have owl masks, / all the men and women, all around / our world. For the owls of men are not the souls, (30) for the owls of men are only one side. / Therefore the Indians say that when a man dies / he becomes a real owl when he is dead, for now / he will fly about at night. Now the Indians say that / all the dead men go towards their owl masks (which are) (35) the owls. Others among the hunters are said / that their souls go to the wolves. It is said that the souls of the / sea hunters go to the killer whales. It is said that the souls of the / twins go to the Salmon-Maker. Then, it is said, that those men / turn into pure owls who are lazy. That is the word of the early (40) Kwakiutl and therefore they say this when they hear the owls (1) hooting at night. 253
Then at once an old man / sends out of the house another man to go and say aloud, / "Who are you, friend?" Then the man goes out of the house / and stands outside of the house as they are all (5) sitting in their houses hearing the sound of the owl as it is hooting. / As soon as the man says aloud to the owl, / "Who are you, friend?" then the owl answers him and / the owl says, "The late K·!âdē." Then all / the men who are listening hear the man saying, (10) "Who are you, friend?" and they hear how the owl / answers. For this reason the Indians believe that really / all men have owl masks and many / men belonging to different tribes / ask the owl. Then, it is said, the owl names the (15) name of the owner of the owl mask. Therefore all the / Indians believe that true is the saying of the Indians about the owls of the / Indians. /

I was sent by my late father to go to Ŏdzâ′las to / buy marten skins from the trappers of the Nimkish. I (20) started at once in the morning with three men / whom I had hired. In the evening we / arrived at X̣ŭlkᵘ. There were many Nimkish living at X̣ŭlkᵘ. / All the men said that the river of Gwa′ᵋnē was very high. / They told us to unload our freight. (25) I obeyed what they told us. We / unloaded our freight. As soon as it was all out of the canoe my / crew put up the tent on the ground. As soon as they had done so they / put my freight into the tent. As soon as / this was done my three hired men were invited by their (30) relatives to go and eat there. They stopped there that / night and I was alone that night. It was not yet / late at night when Great-One (ᵋwā′las),

the head chief of the / numaym Sī′sᴇnʟ!ē of the Nimkish came into my tent. / He said to me, "Will you not hire me to pilot (35) you, going up to Ōdzâ′las, for I am always / hired by visitors to go and pilot then through the bad / river which is very high. I have many poles to pole with / and my long rope to haul up against the strong current / in this river," said he. Then I asked how much I had to pay him. (40) He said that he asked one dollar as pay for him when / going up and when he let me drift down. Now I
254 (1) hired him. Then he said, "Shoot these many / owls (as the owls are called by the Nimkish), else you will not / sleep this night," said he. "We will start early in the morning," / said he as he went out of my tent, while it was very light that (5) night, for it was full moon and truly I did not / sleep that night on account of the hooting of many owls. / Then I took my gun and shot an owl. / I went out of my tent and took the owl / and threw it into the bow of my traveling canoe. (10) Then I went into my tent and lay down that night. As soon / as day came in the morning I heard great talk of many / men outside of the tent. I / heard they were talking about the owl. Now an / old man whose name was Place-from-which-One-Thinks-to-Obtain-Property (Yä′qōʟ!ēqᴇlas), who belonged to the (15) numaym ʟ!ā′ʟ!ᴇlāmin tried to find out who shot the owl. / Then I arose and put on my clothes, for I / heard that they were really angry and their words were getting bad. / For that reason I put on my clothes. As soon / as I had put on my clothes I went out of my (20) tent and stood among the many men who were talking. / I saw Great-One, the man whom I had hired, standing among / the men, for he ordered the men to / stop talking because he did not believe that one side of us / is an owl. As soon as the old man, Place-from-which-One-Thinks-to-Obtain-Property, (25) saw me he asked me and said, "Did you shoot this / our friend?" said he to me. Then I / confessed that I was the one who had shot the owl. Then he said / to me, "Don't you know that it was a man that was shot by you, for you / shot the owner of the owl whom you now killed," said he. (30) I only looked at him as he was scolding me and I / spoke and said, "You have spoken enough to me, old man, / for I did not know that we are on one side owls when we are / men. Now I will stop shooting at your tribe / who, oh wonder! are owls," said I to him. Now he was really furious on account of my (35) last word to him. He said to me, "O, you little Northerner, / get out!" That is where his word stopped, for Great-One spoke, / the Nimkish man whom I had hired and said, "O, / Place-from-which-One-Thinks-to-Obtain-Property, what makes you keep on scolding our visitors? / Scold me, for I told him to shoot it,

(40) your relative, the owl, you old liar," said he. / Then Place-from-which-One-Thinks-to-Obtain-Property said to him, "I hope it may be your owl mask, / the dead owl," said the old man as he (1) went home to his house. Then Great-One asked us to / load our 255 canoe to go to Ōdzâ'las in the / morning. Immediately we loaded the canoe with my trade goods. / As soon as we were all aboard Great-One came (5) carrying on his shoulder four punting poles and a long rope. / He went aboard at the stern and he was going to pole in the bow. He / asked for one skilled in punting among the three Kwakiutl whom I had hired. / One of them said that he was skilful. / Now he sat down in the bow of the canoe. Then all took hold of the (10) paddles and paddled going to Clay Beach (ʟ!ē′g̣elis). Now he / turned the stern of the canoe up stream and punted with the poles / going up to Mā′smᴇts!a. As soon as we arrived at the lower side of it / Great-One asked us all to step out of the canoe. / As soon as we were all out on the east side of the river he tied (15) the end of the rope to the steering thwart of the canoe / and he threw among us the other end. Then Great-One / took hold of the big steering paddle. We hauled on the / rope as Great-One was steering outward with his paddle. Now the / canoe went to the middle of the rapids. As soon as (20) the canoe was half way up the rapids the rope broke. / Then Great-One was wise and just paddled following the current and when he let the canoe go down / the rapids the canoe did not capsize. / If the canoe should have gone down crosswise it would have capsized. Now / Great-One came out safely. He came and paddled ashore. He was not at all frightened. (25) Then he doubled the rope as he tried again. Now / the canoe passed the rapids. It was not yet / near evening when we arrived at Ōdzâ'las. / Now for two nights we stayed there and we came drifting down / the river in the morning. Now we just put ashore Great-One at X̣ŭlkᵘ (30) and we went right on going home. It was not yet / nearly evening when we arrived at Fort Rupert. / Now it was only nine days since I had paddled with / Great-One, when a visitor came who belonged to the Nimkish, a man / whose name was ŁᴇlᴇndzᴇᵋwēK·, who brought the news that Great-One had capsized at (35) Mā′smᴇts!a, for Great-One never came up in the water which was four / fathoms deep, for the same thing happened, that / the rope broke. It is said the canoe turned crosswise and therefore / capsized. After three days he was found at the lower end / of Crossed-Logs-on-Beach (K·!ā′g̣ēs) and immediately he was buried. (40) After he had been buried Place-from-which-One-Thinks-to-Obtain-Property spoke and / said, "O tribe, Nimkish, don't you believe that we

all / have our own owl masks of the owl, for that was the owl mask 256 of (1) Great-One, the owl shot by George (Dzâts)." Here stopped / the words of Place-from-which-One-Thinks-to-Obtain-Property when came out of the house the wife of / Great-One. Then the woman said, "You have spoken enough / about my husband, old man, else you will die, (5) for you wished that it should be my husband's owl mask of the / owl shot by George. Now your mouth got what it wished for, / my husband." Then the woman was really angry / and she went towards him holding a knife, to the place where / Place-from-which-One-Thinks-to-Obtain-Property was sitting. It is said two men just (10) took hold of the woman and took her into her house. / The Nimkish nearly had a fight among themselves on account of the owls. / I have tried to find out about the owl masks among all the Kwakiutl speaking tribes / and I find that all of them say that they have owl masks. / That is the end after this. /

A Nootka Ceremonial House.

Story of the G̣a'yok!wadEx^{u}. / 257

The chief of the G̣a'yok!wadEx whose name was Hax·Ḷa lived at / Āg̣Edē's. He had a child. It was not known what kind he was, / whether a boy or a girl. Some men said that he was (5) an hermaphrodite. He grew up quickly and he dressed like a woman / for he had the name Hē'nadEmēs, for he always / dressed like a woman; in the ways of a woman who wear an apron and / who have long hair. He had straps around his ankles / and he would not allow the young men to come near him when they wished to lie down (10) with the girls. Now she was a young woman / and she would lie down with the virgins who had menstruated. / One night Hē'nadEmēs called a / really pretty woman, a virgin, to lie down with him. / Then it is said the woman lay down with Hē'nadEmēs. Immediately (15) the woman went to sleep and then Hē'nadEmēs committed rape on the / pretty woman. Then the pretty woman found out that he was / a man. In the morning the woman arose and / went to her house. Now the woman did not / talk about what was done to her by Hē'nadEmēs. As soon as (20) evening came Hē'nadEmēs called another woman / to lie down with him, and so the woman lay down with him. / She was hardly fast asleep when Hē'nadEmēs committed rape on / the woman. The woman arose from her bed / and went home to her house. Now she was angry. Then (25) the woman said that she would reveal what kind of a person / Hē'nadEmēs was and that he was not a woman, for he was a man. / Hē'nadEmēs in vain begged the woman not to / talk about what he had done to her. When daylight came in the / morning the father of the woman called the ancestors of Ga'yok!wadEx^{u}. (30) As soon as they were all in the house of the father of the woman / upon whom Hē'nadEmēs had just committed rape, the tribe were given food. / When they had finished eating, the father of the woman arose / and said, "You, tribe, this is not really the reason why I called you / to come that you may eat what I am giving
you to eat; for this is my (1) reason for calling you, the great 258
thing done by Hē'nadEmēs to my / daughter, for my daughter went and lay down with Hē'nadEmēs last night. / Then Hē'nadEmēs

committed rape on my daughter, for he is a man," / said he. Then the father of HE'nadEmēs was really ashamed on account of what (5) Hē'nadEmēs had done and Hax·ḷa went out of the house and went / home to his house. Then he spoke angrily to his son Hē'nadEmēs, / and Hax·ḷa said that he would cover his shame and invite the / Mâts!adExᵘ to come and witness how his child Hē'nadEmēs / would be turned into a man, said he. He sent four men (10) to tell secretly Yā'łowa, the chief of the Mâ'ts!adExᵘ. / After four days the four men came back. / Then they reported to Hax·ḷa what Yā'łowa had said, / for he said that first the property of Hax·ḷa should be given away to the people, the G̣a'yok!wadExᵘ, / "so that they should first turn Hē'nadEmēs into a man," said he. Then (15) this suited the mind of Hax·ḷa. Now he asked the song leaders / to make songs, the words of two verses to be the words of the / song about a woman, so that Hē'nadEmēs / should dance as a woman with them. And there should be the words of two verses / to be the words of the song of a man, for it was one (20) song, but four verses. When / the song was finished Hax·ḷa invited his tribe the G̣a'yok!wadExᵘ and / all came into his house. As soon as all had gone into his house / the song leaders sang the new song. Then Hē'nadEmēs came / dressed as a woman and danced. As soon as the words of the (25) song changed to the words about a man, / then Hē'nadEmēs took off his whole dress and was naked. / Then all the tribes saw his penis. / Now he became a man after this. When he finished dancing / Hax·ḷa gave the name DawinaasEm to his son. (30) Now he finished having the name Hē'nadEmēs after this. Then Hax·ḷa / gave away all kinds of things, cedar bark blankets and sea otters / and canoes to his tribe. Now DawinaasEm / left, being ashamed and went to the Mâ'ts!adExᵘ, for that was where his mother belonged, / for Ma'max̣wanoyo was the daughter of Ts!ā'x̣wasap, that is the mother of (35) DawinaasEm. Therefore he went to the one side of his body, / to his mother's side, the Mâ'ts!adExᵘ. Not long after him went Hax·ḷa / and his wife Ma'max̣wanoyo, following their son DawinaasEm. / Now Ts!ā'x̣wasap had no son, therefore / he was very glad that DawinaasEm had come. Now (40) Ts!ā'x̣wasap owned the purifying house at a lake behind / the houses of the Mâ'ts!adExᵘ at Yū'gwad. Ts!ā'x̣wasap just / took DawinaasEm at once to his purifying house on the / island in the lake behind the houses of the Mâ'ts!adExᵘ at
259 (1) Yū'gwad. Now DawinaasEm entered. He only saw / a common house like the houses of human beings. / There was nothing inside this except four skulls of / men; and hemlock branches were in the purifying house. (5) Now Ts!ā'x̣wasap turned over the purifying

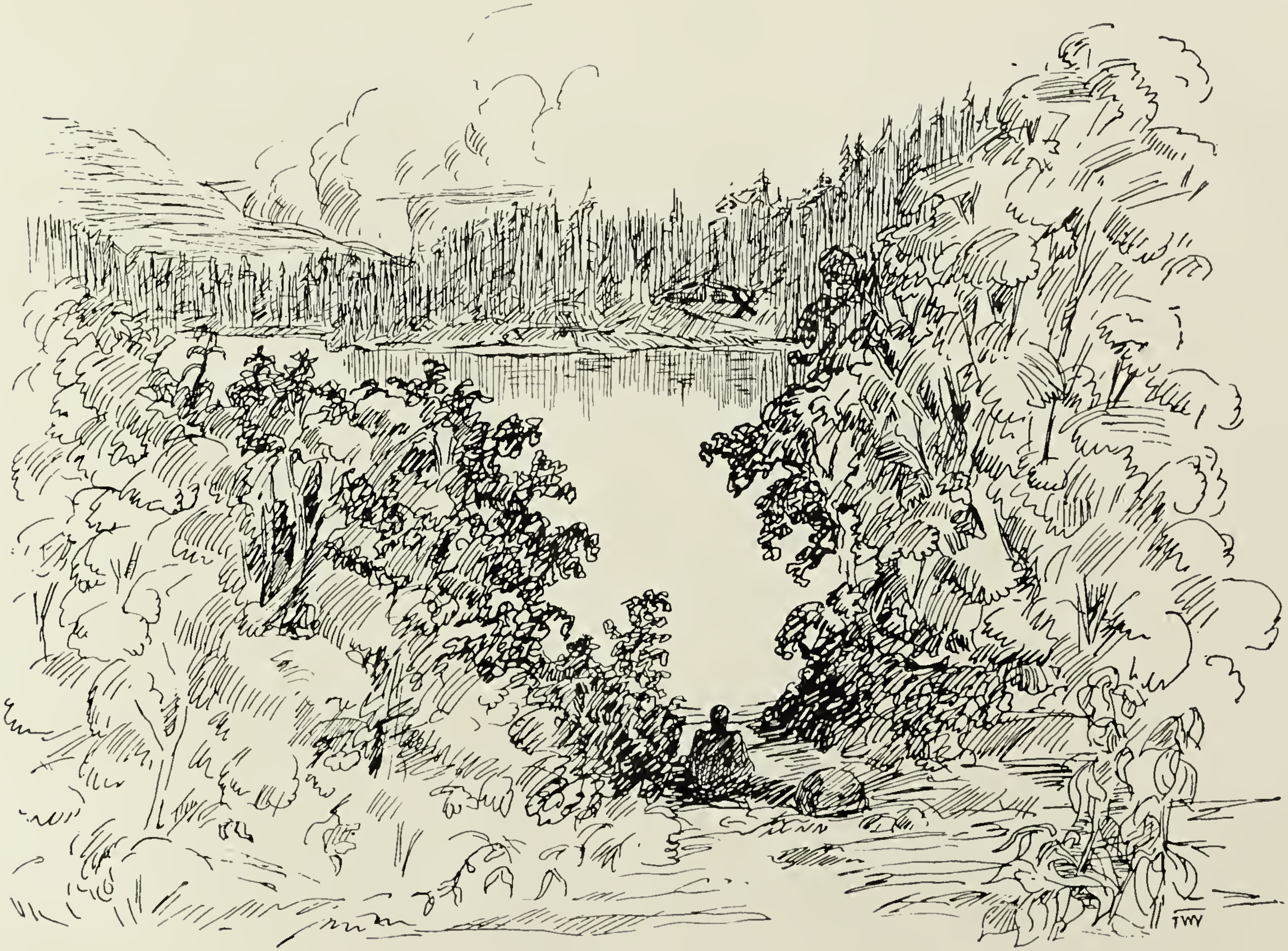
house to his grandson / DawinaasEm. DawinaasEm wished to have a wife, / for now now he was dressed like a man. Then Ts!ā'x̣wasap / asked in marriage the princess of the chief of the Ē'hats. Immediately / he married her. When for four days DawinaasEm had been married (10) to his wife, DawinaasEm arose with his / wife and they sat down near the fire of the / house of Ts!ā'x̣wasap. Then DawinaasEm arose and looked through / a hole in the front boards of the house. He said, "A guest has come," / aloud. Immediately his wife arose and also (15) looked through the hole. Then DawinaasEm became angry with his / wife because she had looked through the hole also, for he was jealous of his / wife. He sent his wife away to go home to her / house. Then immediately his wife went home to her / house. Four days after he had sent away his wife (20) DawinaasEm was married again to the princess of the chief of the Yō'łEwēsatx^{u}. / Again after he had been married for four days / DawinaasEm arose from the place where he was sitting with his wife and / looked through the hole and again he said, "A guest is coming." (This is what is called / by the Kwakiutl "The arrival of a guest"). Immediately his wife (25) arose and also looked through the hole. Then / the woman did not see a canoe paddling along. She spoke / to her husband and said, "Why are you telling a lie? There is / no guest coming," said the woman to her husband. / Then DawinaasEm said, "I only wanted to know your mind, (30) for you are expecting your lover to come to see you. Therefore you / immediately looked through the hole when I told a lie when I said, 'Look at the guest who is coming.' Now get out and go to the one whom you are expecting," / said he. Immediately the woman went home to her / house. Four times DawinaasEm had for his wives the princesses (35) of the chiefs of the four tribes. / They all looked through the hole, and that was the cause of the anger of DawinaasEm / against his wives. Now he wished to marry a common woman, / the daughter of a common man. DawinaasEm went / to the ʟ̣a'ogwadEx^{u}. There he found a pretty woman, (40) the daughter of a common man. DawinaasEm married the / woman. Then he came home to Yū'gwad. For four / days he stayed, then DawinaasEm arose and looked through / the hole. He said, "Guests are coming." But never moved (1) his wife. Then he said again, "Guests are coming." Again 260
/ never moved the woman. As soon as DawinaasEm saw / that his wife did not move he came and sat down by the side of his / wife. He embraced her and said, "That is what I wish, (5) that which you have done, for you showed that you have no lover, for you / did not arise to look through the hole when I said a guest was coming.

/ Now I know that you really love me," said / DawinaasEm to
his wife. Now they were well married after this. / Then DawinaasEm
asked his wife to go walking to (10) (a place) not very far
from Yū′gwad, the name of which is Mowinaēs, the village / of
Mā′Lâhas which is called by the Kwakiutl Dzō′noq!wa. Then they
started. / When they were half way to the place where they were
going, DawinaasEm / said to his wife that he would take a rest. They
sat down. They had not / been sitting down very long when his
wife asked permission to ease herself (15). DawinaasEm told her
to go ahead and ease herself. Then his wife / arose and dug with
her feet in the sand near / the feet of her husband. Then the woman
sat down and / passed a wind. Immediately DawinaasEm spoke
and / said, "Now I just believe that you love me, for you are not
(20) ashamed of my hearing you passing wind. Thank you for your
mind," / said he to his wife. As soon as his wife had finished
easing herself / she arose and was going to cover with sand her
excrement. / Then DawinaasEm forbade his wife, "Do not cover
it up," / said he and he went to look at the four, round, hard
pieces (25) like stones, his wife's excrement. Then his wife sat
down / to see what her husband meant, why he would not allow
her / to cover up her excrement. Then her husband arose / and
took small cedar sticks and he poked into the four pieces, / just
like black stones, the excrement of his wife. After (30) he had poked
into them he took with his right / hand the four pieces of excrement.
Then he said to his wife, / "O mistress, now go home to our
house and I shall take these / four supernatural pieces of excrement
to my purifying house / at the lake," said DawinaasEm. Then his
wife went back (35) to their house and her husband went back
into the woods to go / to the lake and he put the four pieces of
excrement in the / right hand rear corner of the purifying house.
As soon as he had done so he / went back to his house. Then said
DawinaasEm to his wife, / "Now your excrements have gone to
my purifying house. (40) Now we will wait for the result," said he.
For now he was a shaman, / DawinaasEm. He was feared by the
ancestors of the Mâ′ts!adEx^{u}, for they said / that he was able to
throw disease. Now night came and he went to lie down with
his wife / and immediately he went to sleep. Then he dreamed of
261 four men (1) who came into the house and in his dream one / of
the four men spoke. He said, "We are the / excrement of your
wife, friend DawinaasEm. Now you have done well that you were
not / disgusted when you carried us in your hands and when you put
us (5) into your purifying house. I mean this, now get up early /
in the morning and you will see four whales which we / have towed

here this night," said in his dream the men. / Then in his dream
they disappeared. Immediately DawinaasEm awoke. / What should
it be? It was getting daylight. Immediately he woke up (10)
his wife and told his dream to her. Then / they arose and
went into the sea water at the beach / of the village. As soon
as they had done so they went up the beach / and went right to the
seaside of the village site at Yū'gwad. / Then he saw four whales
lying dead on the beach. (15) Now DawinaasEm sang his sacred
song. / It was heard by the ancestors of the Mâ'ts!adEx^{u}. All the
men / arose and went to see why he was singing his sacred song.
Then / all the men saw the four whales / lying dead on the beach.
Then DawinaasEm gave a feast of the four (20) whales to his tribe,
the Mâ'ts!adEx^{u}. Now he finished / having the name DawinaasEm
after this. Now his name was Ts!ā'x̣wasap, the / former name
of his grandfather. Now the one who had the name Ts!ā'x̣wasap /
wished to add to what he had put into his purifying house. / When
evening came he started and went into (25) every house of the
ancestors of the Mâ'ts!adEx^{u} and he just stood in the house, he
never / spoke and went out. Not one of the men / dared to ask
him why he was doing this. As soon as he had gone into all / the
houses he went home to his house and lay down on his back. /
Late in the night he asked his wife to lie down, "for I (30) will
stay here for a while, where I am now," said he. "Do not expect
me / if I do not lie down early. You will not talk / about it that
I did not come to lie down with you this night, when daylight
comes in the / morning," said he to his wife. Then his wife went
to sleep. / When it was late at night he, who had now the name
Ts!ā'x̣wasap, arose (35) and went out of his house and went to
look at the houses of the / Mâ'ts!adEx^{u}. Then he found that all
were sound asleep. / He went into the house and stole a cradle
in which lay / a child newly born by its mother and he carried
it out of the / house and put it down outside of his house. Then
(40) he went back and stole a cradle in which lay newly / born by
its mother a boy, and he carried it out of the house / and put it
down outside of his house. When / he had ten cradles in all
of which lay, newly born (1) by their mothers, boys, then he carried 262
them back into the woods / and went to his purifying house and
he placed upright the cradles / in which the children were lying,
around the inside of his purifying / house. Then three of the
children cried. (5) Immediately Ts!ā'x̣wasap said, "That is what
I wish, that / you may cry, supernatural ones, for the whales when
they come drifting ashore / when they are dead," said he. Then
he went home to his house and lay down / with his wife, when it

was not yet nearly daylight. Now / he slept for a short time. As soon as day came Ts!ā'x̣wasap (10) arose and went into the water in the sea on the beach of the / village. When he had finished he went up the beach and / went near to the outside of the village site at Yū'gwad. Then / he saw three whales lying dead on the beach. / He sang his sacred song and as soon as the Mâ'ts!adᴇx^{u} heard the (15) sound of the sacred song they all awoke and went to look for it. Now / they saw three whales lying dead on the beach. / Then Ts!ā'x̣wasap feasted again his tribe, the Mâ'ts!adᴇx^{u}. / Now the ten lost babies were looked for by their fathers. / As soon as all the men gave up looking for them they said that the (20) wolves had devoured the children. They never / guessed that Ts!ā'x̣wasap had stolen them. He did not allow / a single man to go near the purifying house / after this, for he told his tribe, the Mâts!adᴇx^{u}, that / if anyone should go near "to look at my purifying house, then I shall (25) throw (sickness) into him so that he will die, for I shall not have any pity, even if my father, / Hax·ʟ̣a, should go, I should kill him," said he. Therefore nobody / dared to go near his purifying house. Now the Mâ'ts!adᴇx^{u} / were really afraid of Ts!ā'x̣wasap after this. Not a single / man dared to go to the lake. Now Ts!ā'x̣wasap (30) was searching for graves and he took the skulls of some men who had been dead a long time / and he put them into his purifying house. / When one hundred skulls had been put into his purifying / house and two corpses he stopped for a little while. / Then he laid down on the floor forty skulls, on the right hand side in the rear (35) of the house where the skulls were placed close together, the top of the head upward. / He also took forty skulls and laid them down on the floor on the / left hand side in the rear of the house and he took much moss / and put it on the skulls as a bedding. Now / is was his bed, in the way they were. Then he split (40) cedar wood, ten pieces, each one fathom long / and he took a skull and put it on top of it. He set it upright / at the right hand side inside the door of the house . He put / eight skulls on top of cedar sticks which stood
263 on the floor on the (1) right hand side of the house. Then he also put eight skulls / on top of cedar sticks which stood at the left hand side of the / house. Then he took four skulls and put them on top of / four cedar sticks. He placed two of them upright on the ground at the (5) right hand side outside the doorway of the house and he also / put upright two on the left hand side of the doorway of the house. / These were referred to by Ts!ā'x̣wasap as watchmen against those who are secular who might come / near the house. Then Ts!ā'x̣wasap searched for a grave / and as soon as he found

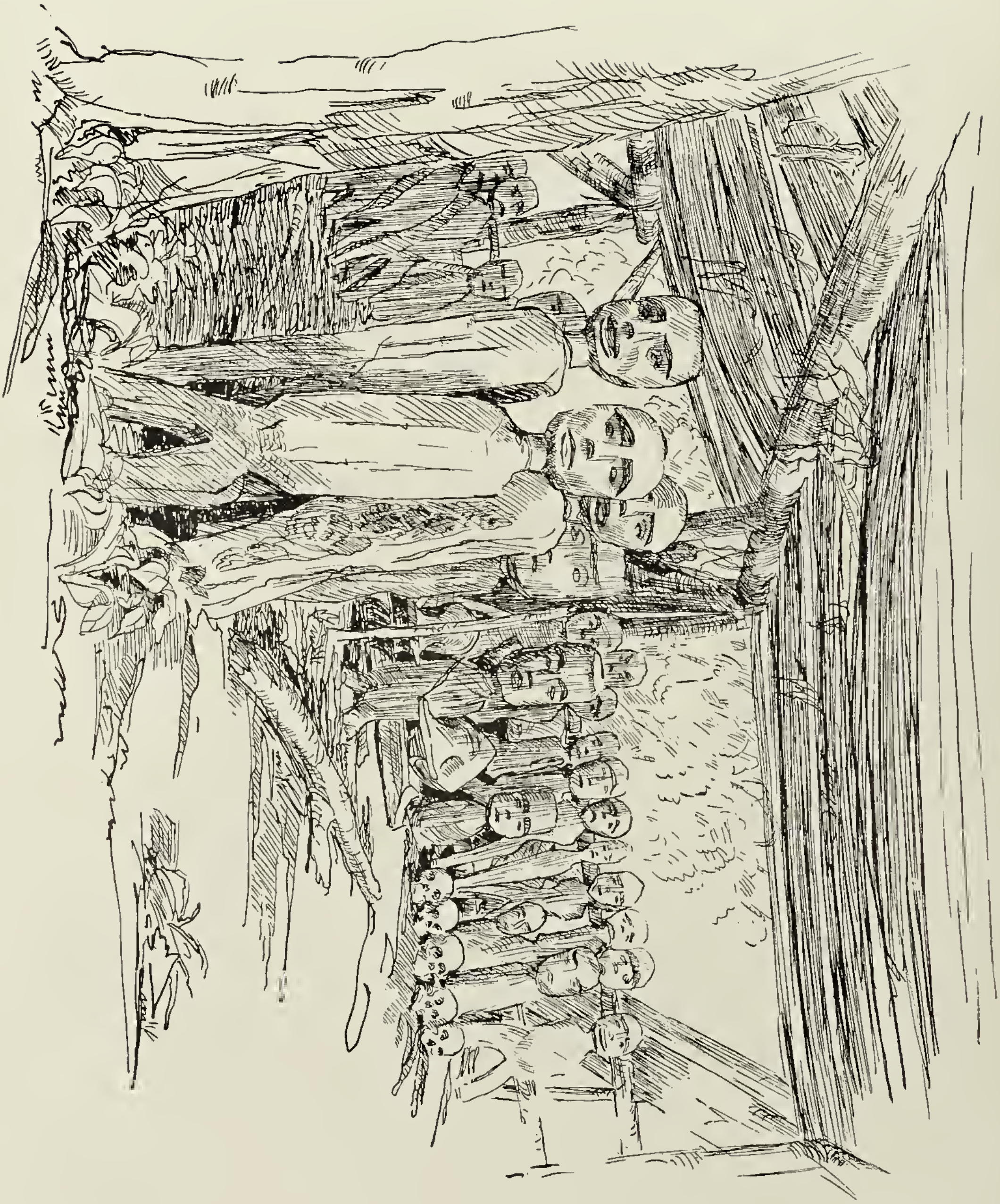
PLATE I



Lake with Ceremonial House (×)

From a photograph

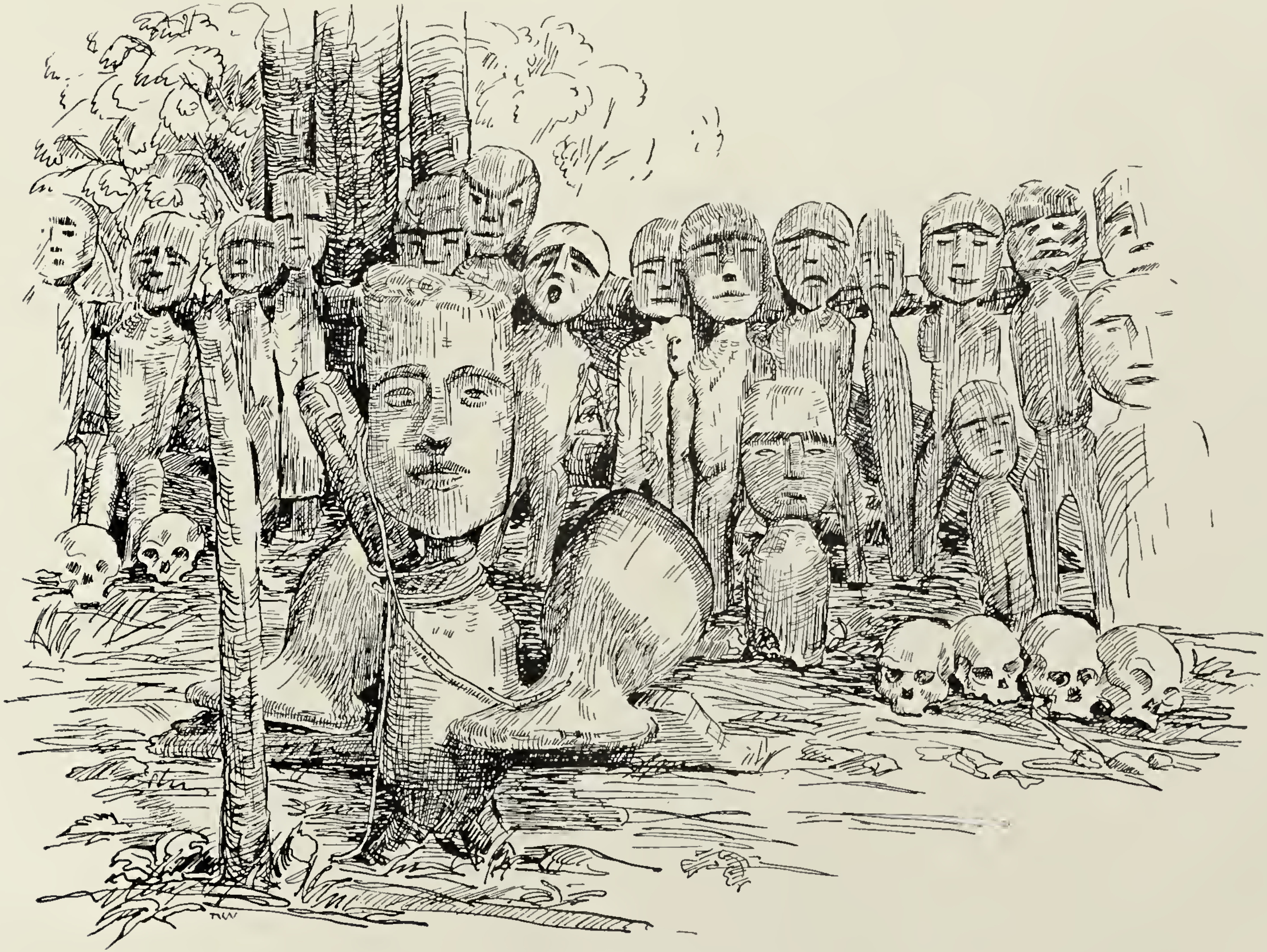
Plate II



Interior of Ceremonial House

From a photograph

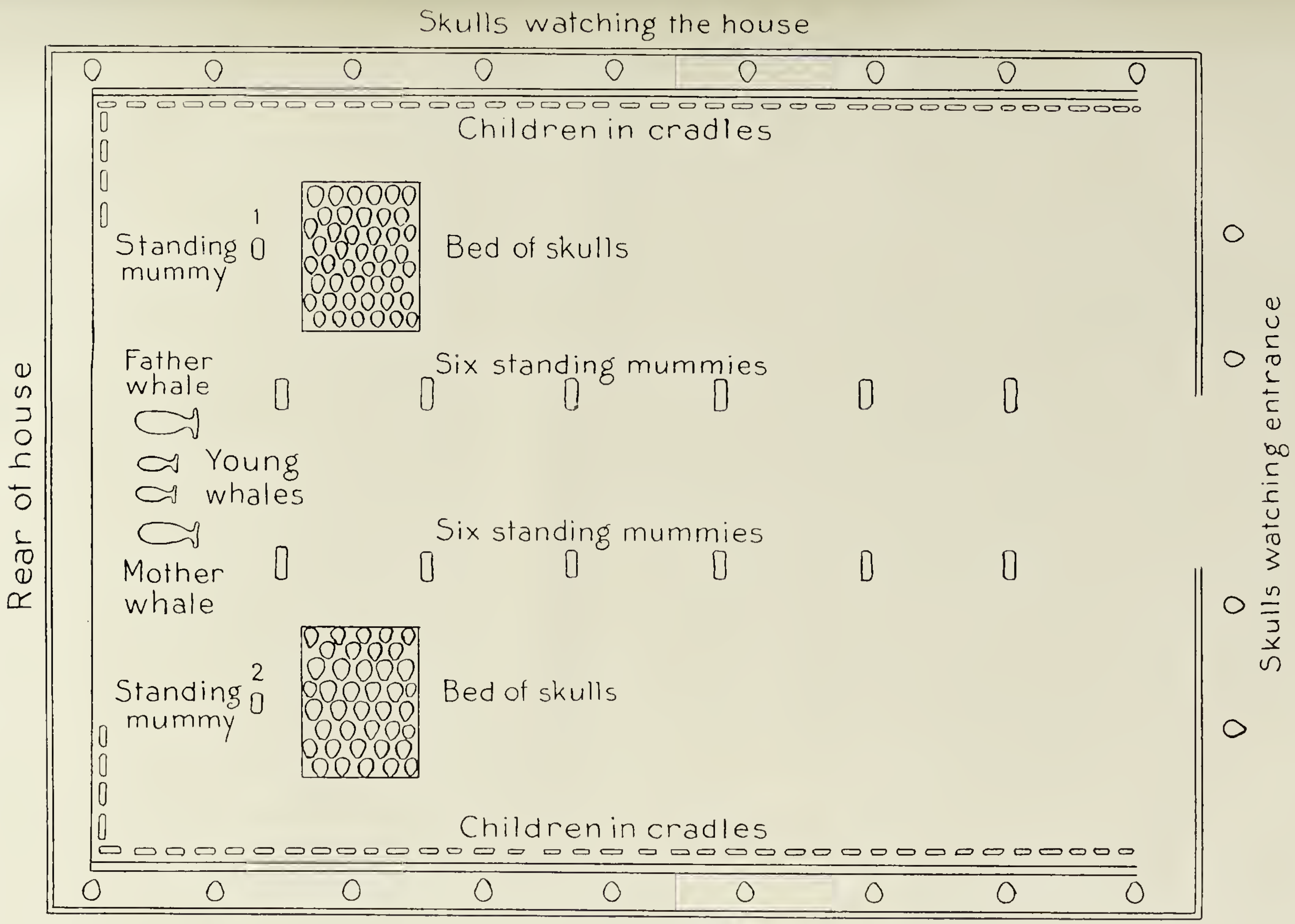
PLATE III



Interior of Ceremonial House

From a photograph

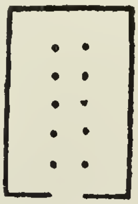
Plate IV


Skulls watching the house
Children in cradles
1
Standing mummy
Bed of skulls
Father whale
Six standing mummies
Young whales
Six standing mummies
Mother whale
2
Standing mummy
Bed of skulls
Children in cradles
Rear of house
Skulls watching entrance

Plan of Ceremonial House according to George Hunt

(The plan does not correspond exactly to Plates II and III)

a grave he took ten whole (10) bodies of the people, really dry bodies, / and he put them upright, beginning in the rear of the / house and coming towards the door of the house, and there were two rows of them / in this manner. Now they all leaned against / poles, for all the ten (15) corpses stood up on the floor facing the door of the purifying house. / After he had done so it occurred to him to go again / and to steal some new-born children of the / women of the tribe of the Mâ'ts!adEx^{u}. As soon as / night came Ts!ā'x̣wasap went to the village site of the Mâ'ts!adEx^{u} tribe (20) and sat down behind his house. He never / went into his house. When it was late at night he wished / all to be sound asleep, all the men and women / and children. Then he started and went into all the / houses and stole many children in the cradles (25) and went with them to the purifying house. Then Ts!ā'x̣wasap / stood them up around the inside of the purifying house and when / he had done so he went to his house when it was not yet daylight / and he lay down with his wife. As soon as daylight came in the morning / Ts!ā'x̣wasap heard his tribe talking to one another when they (30) found out about their children, that there were no more cradles on the floor and / no children newly born by their mothers. Again / all the men ran about in vain and also the women / searching for their children. But not one of them dared to go / near the lake. Then all the men gave up (35) searching for them. They never charged the disappearance of the children / to Ts!āx̣wasap. Now he felt happy, for / the cradles in which the children were, standing close together, went / all around the purifying house. Now Ts!ā'x̣wasap said / that he dreamed he was asked by the wolf to do this (40) as he was doing in his purifying house. Therefore he had done this with the / one hundred and twenty children and twelve corpses / which he put into his purifying house. Now / Ts!ā'x̣wasap asked his wife to go and lie down in the (1) purifying house 264
with him. His wife did not dare to disobey / the order of her husband. When night came / Ts!ā'x̣wasap asked his wife to go out of the house / and they went out. His wife just followed him (5) as Ts!ā'x̣wasap was leading towards his / purifying house. As soon as they arrived there, Ts!ā'x̣wasap / asked his wife to lie down on the left hand side of the house. / Ts!ā'x̣wasap lay down on the right hand side of the house. / Now both lay down, each on forty skulls. (10) His wife did not see the twelve / corpses standing on the floor between her and her husband, / for it was very dark that night when they went into the house. / A soon as daylight came in the morning Ts!ā'x̣wasap awakened his wife /



and they went to bathe in the lake. When they had done so,
(15) Ts!ā'x̣wasap spoke and said to his wife, "O woman! Now you /
have seen our purifying house, don't talk / to my tribe about what
was seen by you inside of it when we go home / to our house,"
said he to her. Then his wife replied / and said to him, "What
would be the result if I should go and talk (20) about it? You
know that I do not talk with them although / they are my relatives
and your relatives," said she. Then / they went home to their
house at Yū'gwad. Now the only time when they went was / the
night when they lay down in the purifying house. Now always
/ whales came and lay dead on the sea side of the village site of
the (25) Mâ'ts!adᴇxᵘ at Yū'gwad. Then Ts!ā'x̣wasap said to his
wife that he / had been dreaming of the wolf who came and asked
him to rub his body with hemlock / with four branches, and also
his wife, in the evening and in the morning, when first / daylight
came, and they went to bathe in the lake, and they / should go
every fourth day and stay in the purifying house, (he) and his
(30) wife. As soon as four days had passed, he went home / to
his house at Yū'gwad. Every time for four / days they went to
watch for whales which came and lay dead on the beach. /
After they had done so for four days he went back to his purifying
/ house with his wife. Now they continued doing this. (35) Ts!ā'-
x̣wasap became really a chief of the ancestors of the / Mâ'ts!adᴇxᵘ,
for he continued giving feasts of the whales to them. / Therefore he
was called a good chief by his tribe, / the Mâ'ts!adᴇxᵘ. The Mâ'-
ts!adᴇxᵘ did not allow him to go back / to this father's side to the
G̣a'yok!wadᴇxᵘ. Then Ts!ā'x̣wasap did not want (40) to go back
to them for he was ashamed of what he had done when he com-
mitted rape on the / woman at Ăgᴇdē's, in the village of the G̣a'-
yok!wadᴇxᵘ. / Now Ts!ā'x̣wasap had a son with his wife / and
265 Hax·ʟ̣a, the father of Ts!āx̣wasap, went home to Ăgᴇdē's. (1) Now
he finished having for his wife the mother of Ts!ā'x̣wasap after
this, for sick was the / heart of Hax·ʟ̣a on account of his son
Ts!ā'x̣wasap who also did not / go home. Now Hax·ʟ̣a took for
his wife one coming from the / G̣a'yok!wadᴇxᵘ tribe. Ts!ā'x̣wasap
and his wife (5) continually rubbed their bodies with hemlock
branches in the lake. / Now Ts!ā'x̣wasap was always happy with
his wife, / for they were trated well by his tribe, the Mâ'ts!adᴇxᵘ.
As soon as / the son of Ts!ā'x̣wasap was strong enough, he gave
over to him his / purifying house and the name Ts!ā'x̣wasap.
Now he had the name, (10) the son of Ts!ā'x̣wasap, after that.
Then the new Ts!ā'x̣wasap / had a son, and as soon as the boy
was strong enough / Ts!ā'x̣wasap, his father, gave over the purifying

house / and his name Ts!ā'x̣wasap. Now all were rotted, / the cradles in which the children were, and also the corpses, for he could not (15) get children and corpses, the new Ts!ā'x̣wasap. / He just took cedarwood and carved it, / imitating the children and the corpses. As soon as / all this work was done he took up the cradles with the / children in them and the twelve corpses and put them down (20) outside of the purifying house. When this was all done / he took the carved children and stood them up at the / place where the real children had been standing. When this was all done / he put up twelve carved men / in the places where the corpses had been standing. When this was done he went out (25) of the purifying house and he hid all the rotten / cradles and what was in them and the corpses behind his / purifying house. He did not touch (1) and (2) and / all the skulls. Now his work was finished after this. / It is said that Ts!ā'x̣wasap is eight generations beginning from the last (30) Ts!ā'x̣wasap who changed the carved cedarwood children and the / carved cedarwood men for the corpses. / That is the end. /

Addenda.

266 Shamans. /

For there are many kinds of shamans of the various tribes, / the passed through shamans who are referred to as thrower shamans, and those who heal the / sick and those who only feel of the sickness of a sick (5) man. They do not suck out the sickness, but they / only blow the sickness of which they feel; and also those who dream about the / supernatural power. /

Now this is the great shaman Made-to-be-Fool, (Nō′łiᵋlakᵘ) for he was the shaman of the / late chief Trying-to-Invite (ʟāleliʟ!a) of the numaym Chiefs (G·ē′xsᴇm) of the Nā′k!wax·daᵋxᵘ, (10) for when Trying-to-Invite wished a person to die / who had disobeyed the words of Trying-to-Invite, he asked his / shaman, Made-to-be-Fool, to throw (sickness) into him quickly, for / Made-to-be-Fool was the son of the late great shaman whose name was Fool (Nᴇnō′lo). / And immediately Made-to-be-Fool asked Pᴇ′ng̣wed, who belongs to the (15) numaym Chiefs, to look for the place where / the man who is to die is always sitting. Then Pᴇ′ng̣wed goes to look, / for sometimes Pᴇ′ng̣wed goes to look for four days. / As soon as Pᴇ′ng̣wed sees the man still always lying down on his back / where he always lies on his back at night, he tells Made-to-be-Fool, the (20) shaman. As soon as it is late at night Made-to-be-Fool and / Pᴇ′ng̣wed start, and Made-to-be-Fool goes not / near the house where the man is who is to die. Then Pᴇ′ng̣wed / alone looks through a knot hole in the side boards of the / house. When Pᴇ′ng̣wed sees the man (25) still lying on his back he goes and calls Made-to-be-Fool to go / and look through the knot hole. When Made-to-be-Fool sees the / man then the shaman asks Pᴇ′ng̣wed to leave him. / Then Pᴇ′ng̣wed starts, and that is when he throws the / means of throwing through the knot hole, so that the means of throwing enters the body (30) of the man. As soon as this is done Made-to-be-Fool goes home / to his house and lies down on his bed. The reason why he / lies down on his bed is that if the man should die quickly / then at once the relatives of the dead man might come to see / Made-to-be-Fool. When they find him lying in his bed (35) they do not guess that he has killed the man. /

267 Now I will talk about Made-to-be-Fool, the son of (1) Fool, the great shaman of Trying-to-Invite, the Head Chief of the / numaym

Chiefs of the Nā'k!wax·daᵋxᵘ, for Fool was really an old / man. He was hardly strong enough to walk. / Therefore Fool said to his son, Made-to-be-Fool, "Go on, (5) child, and think about purifying yourself for four days that you / may become a great shaman, child," said he to him. Then replied / Made-to-be-Fool to what his father had said to him and said, "That is / wished by me, what you say to me, father, that I may purify myself / beginning tomorrow," said Made-to-be-Fool to his father. Now (10) were finished their words after that. Then Made-to-be-Fool started and went / to a pond behind Tēgŭxstēᵋ. As soon as he arrived at the / pond he took hemlock branches and sat down in the water and / rubbed his body with hemlock branches that morning. After he had done so he started and / went inland. When it was nearly evening he came back (15) to the pond and again rubbed his body with hemlock branches. When he had done so / he went home to his house when it was night and lay down / in his bed. For three days he did so. / When the fourth day came Fool arose in the / morning and followed his son, Made-to-be-Fool, and they went (20) to the pond. Immediately Made-to-be-Fool went into the water of the pond / and rubbed his body with hemlock branches. When he had done so Fool / asked him to lie on his back close to the shore of the pond. Then / Fool vomited up blood mixed with a quartz crystal. Then / he washed it so that the blood came off and he threw it (25) into the lower end of the breastbone of Made-to-be-Fool. Now Fool / gave over the magic power in his body to his son. Then said / Made-to-be-Fool that his whole body felt weak after that. / Now Fool stopped being a shaman after this. After this Made-to-be-Fool was the great passed / shaman of the chief Trying-to-Invite, for (30) Made-to-be-Fool had obtained the whole power to throw so that a man was dead, and to obtain / sickness when he sucked it out, and to get the (disease) thrown by other / shamans that was now in a sick person. Now / Made-to-be-Fool had the name of a great passed shaman after that. Now Made-to-be-Fool / secretly hired Pᴇ'ngwed to help him secretly when (35) all the passed shamans of the Nā'k!wax·daᵋxᵘ were curing and when they were playing to / overcome one another in the house, namely Qā'snomalas, and Making-Alive (Q!wēq!ŭᵋlagila) and / Ts!ᴇla'xēł and also the woman whose name is Woman-Bringing-Life-from-the-Beach (Q!ŭᵋlᴇnts!ēsᴇmaga). / All these are great passed shamans of the Nā'k!wax·daᵋxᵘ who / have been named by me. There is for each one young man, only (40) an active man who belongs to the great passed shamans to help them when / they do the great work of healing sick persons and when they play with the / shamanistic power, (a

young man) who does not enter the house when the shamans are playing, / for he only walks about at the side of the house listening
268 to the (1) shaman when he sings his sacred song, which is a means of speaking / to his secret helper, the text of the sacred song of the shaman with which / he calls his secret helper to come close to the / house, the place where they are playing; /

(5) "Come supernatural power, come near, have mercy and / help me, Supernatural One, ō ō ō. /
Come supernatural power of the supernatural power, come near me / and set it right, for the supernatural power is unlucky in the house / ō ō ō." /

(10) As soon as the secret helper of the shaman hears the / words of the sacred song of the shaman he stands at once next to the / house and listens to the words of the shaman when he says that he will / throw up a small round stone of the same kind as one carried by his / secret helper. Then the shaman says aloud when he (15) throws up the stone, "Now the means of throwing goes up," says he. / Now the secret helper hears the words of the / shaman. Then the man throws up the stone so that it comes and / falls on the roof boards of the house. Then all the / spectators believe that he is a throwing shaman after this. All the (20) four shamans of the Nā'k!wax·daᵋxᵘ have secret helpers, / each one man, for doing so, for they always / try to overcome one another, healing the sick or playing against one another. / The shamans of the Gwasila and Dzā'wadᴇēnoxᵘ / and Koskimo do the same as the shamans of the Nā'k!wax·daᵋxᵘ (25) when they play and when they suck out the sickness and / throw it away. Four times they suck on the sick man / when they cure him. After they have sucked four times / and after they finish they blow on the place where they have sucked and they have not / blown a long time before it is ended. That is the end. /

(30) A different kind of shamans are the many shamans of the Kwakiutl, / for there is only one, Good-Looking-One (Aix·ᵋag·ida'lag·îlis) who belongs to the Named-Ones (ʟ̣ē'ʟ̣ᴇgēd) / who sucks out sickness of a sick man. As soon as he / stops sucking, he blows on the place where he has sucked. / It is also said that he is a thrower. I do not believe that he is a thrower, (35) for they do not openly talk about it. /

Now I will talk about other shamans of the / Kwakiutl and Ma'malēleqăla and Nimkish and Ła'wits!ēs / and Mā'diłbēᵋ, for

different are their ways from the ways of the / shamans of the
Nā'k!wax·da$^{\varepsilon}$x^{u}, the ways of the Kwakiutl. /

(40) It is this, when a man has been sick for a long time, or (1)
a woman, the shaman is asked to cure, to come and feel for / his 269
sickness. This one has the name feeler-shaman, who does not / suck
out and does not cure the sick, for he only feels of the / sickness and
the supernatural power as it stays in the stomach of the sick (5)
person. As soon as the feeler-shaman comes and sits down / at
the right hand side of the sick woman he / puts down a basin with
water. The / shaman washes his hands. As soon as he has finished
he feels / of the crown of the head of the sick person. He feels of
his chest. (10) He also feels of his stomach. Now it is a long time
before he / feels of the place above the navel. Then speaks / the
feeler-shaman and says, "I have found it, for it is not / the sickness
that is in your stomach, it is this magic power." / Then the feeler-shaman says to the father of the sick person, (15) "Go on, build on
the ground a small house, inland, that she may be in it / for four
days, lying down in it that she may add supernatural power to
the / supernatural power that is in the stomach of your daughter,"
says he to him. / "Now you will wash her body before she tries to go
into the house of the sick," / says the feeler-shaman. Immediately
the man (20) goes to build a little house on the ground, inland.
When / the house the man is making is finished, then the mother of
the sick one / washes her body. After she has washed her the sick
one goes / into the house of the sick. Now her bedding are supernatural tips of the spruce / tree. They spread over it a new mat. (25)
On this the sick person lies and all / her bed covers and her clothing
are new. Then she is / alone in the night as she goes to sleep. As
soon as day comes in the / morning the feeler-shaman goes to see
her, for he carries a little / food to be eaten by her. Often he does
not carry anything. (30) As soon as he arrives at the house of the
sick, the feeler-shaman / sits down at the door of the house of the
sick and asks the sick / person about her dream that night. Then
the sick person / says that she dreamed about the loon who came
and circled around the place where she was lying down. / "He did
not touch me before he left me," says she. Then says (35) the
feeler-shaman, "That is what was wished for by me, that he might
come near you, / for the loon is a great, good Supernatural One, for
he often / takes pity and cures the sick and he makes them shamans. /
Now only take care that you may be made well by him," says the /
feeler-shaman. Then he starts and goes home. (40) After two days
the sick person sings a sacred song at / night. Now the supernatural
power has gone into her. After four days / a fire is built in the

middle of the house of her father. Then her father invites / his
270 tribe to come into the house. As soon as (1) all the men and women are inside / the feeler-shaman arises. He speaks and / says, /

"Go on, get ready with your batons, friends, that I may go (5) and call our friend to come into this house," / says he as he goes out of the door at night while / the sick person is singing her sacred song. Now the sick person comes walking behind the / feeler-shaman. They come into the / house while the sick person is still singing the sacred song. (10) The song leaders just listen to the words of the new / shaman, the person who has been sick, which says, /

1. I shall cure; it will cure, this supernatural power, waai', waai'. /
2. I shall sputter with sputtering water of the supernatural power, waai' / waai'. /

(15) As soon as the sacred song is ended the / feeler-shaman speaks and says, /

"Have you all, friends, heard the words of / the sacred song of the new shaman which said 'I shall cure.' / Now she tells us that she is a passed shaman," says he. "Go on! sing following her, (20) friends, that our friend may dance," says he. / Then again she sings her sacred song. Then the song leaders sing after her / and she dances. Now for four nights she dances. / Then she is a passed shaman after this and her name is great supernatural power (Nau'alax̣ᵘdzē). / Now she begins to cure a sick woman, and she just (25) feels of the stomach of the sick woman. As soon as she / has done feeling of her stomach she asks to be given perch oil. / Then she is given perch oil. She smears her hand and presses it / on to the upper end of the stomach of the sick woman and goes down / reaching the lower side of the navel. For a long time she (30) presses backward and forward roughly her intestines. As soon as she has done so she blows on / each side of the neck of the sick woman going downward towards the stomach and reaching / below the navel. Four times she goes back / blowing along each side of the neck and reaching down to the lower end of the stomach. / Now she does so four times in the morning before (35) the sick woman has eaten, then she stops. Now after this she has the name passed / shaman. There is no trick in what is being done by her and therefore / there is no secret helper in the way of the Nā'k!wax·daᵋxᵘ. / That is the end. /

Now for a little while I will talk about the dreamer (40) shaman, who does not cure sick persons, for there is only / a little beating of the magic power above his navel. (1) He has no sacred song, for 271 the only reason why he is a shaman is that he dreams / good dreams about the woman, for he now tells his dream, that he saw / her come out of the coffin and that she was laughing as she was going home / to her house. This is called by the Indians a good dream. (5) And now the dreamer-shaman tells his dream to the woman, about his / good dream about her. /

If he dreams about a child or a man who falls into the / water and sinks down, that is referred to by the Indians as a bad / dream. Then the passed shaman is called to feel (10) of the crown of his head. After the passed shaman has finished / feeling of the crown of his head he says, "This one has no soul," says he. / Now agree the word of the passed shaman and the word of the / dreamer-shaman, if he says that he has seen something bad when he was dreaming that (the child) fell / into the water and went down and never emerged. Now (15) the parents of the child beg the passed shaman to / try and get the soul of the child, says he. Immediately / the father of the child builds a fire in the middle of the house. When he has finished / he calls his tribe, and all come into his house. / When they are all in, the mother of the child spreads (20) a new mat in the rear of the house. / The child sits down on the mat. Then the passed shaman / stands up and sings his sacred song as he goes out of the door. / As soon as he is out of the door the song leaders beat time with fast / beating. They do not beat time long before they stop. (25) After a little while they beat time again, and again they do not beat time for a long while / before they stop. Then they beat time again and again they stop. / Now they beat fast time three times. Then the passed shaman comes into / the house singing his sacred song and the song leaders beat fast time. / Now the passed shaman holds in his hand the soul of the (30) child as he goes around the fire in the middle of the house. He / goes right on to the child which is sitting on the mat and he / puts the soul on the crown of its head. He presses / on the crown of its head. When he stops pressing on the / crown of its head he blows on the crown of its head. Now he (35) blows for a long time and then he stops. Then the father of the child takes / one pair of blankets and pays it to the passed shaman. / Generally the child gets well when they put the soul on / it. /

Generally also a grown up man does not live long, (40) for he thoroughly believes in the bad dream of the dreamer-shaman / and when other shamans say that the soul is not put on right / when it is put on by the shaman on its owner. Then say / other shamans that the shaman made a mistake when he caught the soul (1) of 272 another person, and therefore lives a short time / the one who now has the soul. Now that also is ended. /

Good-Looking-One (Aix·ᵋag·idā′lag·îlis), he is the only one who sucks out / sickness and the means of throwing and who gets the souls and (5) puts them into those who have no soul. He is referred to / by the Kwakiutl as passed shaman, for there is no trick in what he is doing. / Therefore he has no secret man, and he / is a man who belongs to the Having-Names (ʟ̣ē′ʟ̣ᴇg̣ēd). /

Feeler-passed-through-shaman and the shaman who tries to get souls. (10). He does not suck out sickness for they are almost all / women, the feeler-passed-through-shamans, for they feel of the / head of a sick man if he should have no soul. / Then she feels of his chest going down to the lower end of his stomach. / After she has finished feeling of him she rubs on perch oil all over (15) his stomach and she blows on both sides of the neck reaching / down to below the navel. She gets the soul. / That is the end. /

Dreamer-shaman, for the only reason why he is a shaman is that he dreams a / good dream about a man, or he dreams a bad dream (20) about a man who is going to be sick, for he has no other way / but dreaming. That is the end. /

The seer, for he sees the man who will be sick, / although he does not yet feel the sickness. Truly, / not long after this the man falls sick. He (25) sees that he will die, for he says that he sees that the man is being / buried while he is still alive and he is still walking about. / Really not long after this he falls sick and dies. / As soon as he sees that a man will get sick and he does not / see that he will die, then he tells the man about what is seen by him (30) about him. He says to him, "Take care, Lord, for I see that you will be very / sick. You will get well again. I mean this, / that you should not be afraid if you should get sick," he says to him, for / the man is not yet sick. Truly, / not long after that the man becomes very sick. (35) And so he gets well again.

Once all the Kwakiutl went into / the house of the late Ten-Fathom-Face (Nᴇqā′p!ᴇnk·ᴇm), and the late G̣ŭyō′łᴇlasᴇmēᵋ / sat down in a feast, he who belongs to the numaym La′ălax·sᵋᴇndayo, / G̣ŭyō′łᴇlasᴇmēᵋ who is a seer. (He said) "O tribe, listen / to me. 273 I see a paddle swinging, I think far away, (1) for I hardly see the paddle. Now I think / in the evening it will arrive," said he. Then I, George Hunt, / was sitting in the feast among them. It was not yet evening when / the Nimkish arrived on the beach. Now it was again right the saying of the seer (5) man. /

Also many times I heard him come into the / store, which was cared for by my late father. Then Gŭyō'lᴇlasᴇmēᵋ / said to my late father, "I see a steamer, for it is / swinging in front of my eyes with paddle wheels," said he. It was not yet (10) evening when the steamer came and blew its whistle. As soon as she / anchored, my late father paid four leaves of tobacco / to the seer Gŭyō'lᴇlasᴇmēᵋ. I have often seen him / talk this way to my late father and his saying was always right. / He is not a shaman, for he is only an ordinary man. (15) I never found another seer / among all the tribes among whom I went, for he always talked against / the shamans. That is the end. /

Hā'daho. /

Now I will again talk about Hā'daho who was referred to by the (20) Koskimo as a passed shaman for they all believed in his ways / with the squirrel which was on his neckring, tied to it, which was / only the skin of a squirrel stuffed with eagle down, / for Hā'daho said that it was of light weight for his tricks. / As soon as he wished to play with the squirrel he untied it from (25) the place where it was tied to the neckring of red cedar bark and he made the squirrel move, / to go and crawl about beginning at the right hand, and it came / crawling around his chest and crawled along to his left hand. / When he had done so he looked at his secret man who was sitting down / near the door of the house. Hā'daho took hold of the (30) head of the squirrel. That was as though he was saying to his secret / man, "Now go out and go up on the roof of this / house," said he when he did this to the squirrel. Therefore the / secret man at once secretly went out of the door of the / house and he went up to the roof at night. Then the secret (35) man of Hā'daho was carrying a string and he put / one end of the string through a hole in the roof boards. That / was taken by Hā'daho and tied around the squirrel. / Then the secret man pulled up the squirrel so that it went through / the hole in the roof boards of the house. For a long time (40) the squirrel did not come back. Then Hā'daho spoke and / said, "What may be the matter with my supernatural power that it does not come back? (1) Let me try and call it," said he as he 274
sang his sacred song. / The words were, /

"Come supernatural power of the Supernatural One, come and help / poor me, o friend, Supernatural One, wo wo wo." /

(5) Now Hā'daho looked up and he saw the squirrel coming

through the roof boards of the house. Therefore he saw at once / the squirrel which came head downward through (the hole). / Immediately Hā'daho took hold of the squirrel and moved it / and tied it on his red cedar bark neckring. Now all (10) the men of the Koskimo were surprised at what was done with the squirrel. /

Then some men did not believe and the reason why they / did not believe the way that was seen what was done by Hā'daho was that he was standing in one place / as he was playing, for he did not move to another place where he stood right under the / hole in the roof boards of the house. Therefore (15) one man secretly went up to the roof boards of the house / and searched for the hole through which the squirrel had gone. / He found the hole in the roof boards over which a thin shingle was laid. / Thus he found out the ways of Hā'daho. Now / all the men made fun of Hā'daho after this. (20) Therefore he was no more a shaman, as he was really ashamed because his tricks had been found out / in everything he was doing. He never walked about, / he who had been called by the Koskimo a passed shaman, for / he sucked out sickness and the means of throwing and he said he / knew how to throw disease and he said he could catch souls. Now all (25) the men did not believe what he said. It was not long before / he got sick and he had not been lying down in bed long before he died. / He died of shame. Hā'daho could not / stand it when all the men made fun of him on account of his lies, / for even his near relative, the elder brother of Hā'daho did not (30) talk to him, for they were all ashamed of him and therefore / they were only glad when he died. Now many others / who said that they were passed shamans of the Koskimo stopped being shamans for / they were ashamed of what had been done by Hā'daho. That is the end. /

Witchcraft. /

(35) Among these Kwakiutl tribes there is no one who obtained / the (power of the) throwing shaman, for the only one to whom they refer as / thrower is Good-Looking-One (Aix·ᵋag·idā'lag·îlis) who belongs to the Named-Ones (ḷē'ḷEgẹ̄d). / Many men do not believe that he does this, and I know / that the Ma'malēleqăla and the Nimkish and Ła'wits!ēs and the (40) Madiłbēᵋ and the Lē'gwiłdaᵋxᵘ, not one of them has a thrower / shaman. /

275 (1) For this reason the chiefs wish those who belong to / their numaym to learn witchcraft that a person may die. This / is the reason that there are two men expert in witchcraft in each / numaym of the Kwakiutl tribes. The expert in witchcraft (5) does not

allow one who belongs to those expert in witchcraft of another numaym / to know this means of witchcraft, for the methods of / those expert in witchcraft are not the same, for they do not wish / their means of witchcraft to be imitated, for there are many different means of witchcraft of others / among the number of means of withchcraft of other sorcerers. (10) These are the names of the sorcerers (who have two names, or sorcerer / of each numaym), and secret / man who takes away hair or saliva or / excrement or urine of one to whom they refer as the man who is to die, / for this one, the secret man, searches for a long time for a dead, dried (15) body of a man with a whole skin which is easily / skinned. As soon as he finds one that is in this way he takes it and / hides it under a cedar tree where it is dry. / That will be the work of the sorcerer. Now all / the work of the secret man who takes away on behalf of (the sorcerer) is finished when (20) he gives what he has obtained by taking away to the sorcerer. /

You know all that was done by ᵋâ'wadē and / Hä'ᵋmadzalas with the three large toads when he pushed into their mouths / cedar bark which had been breathed into by Ten-Fathom-Face, and his hair / and his urine and his saliva. These were mixed with the (25) cedar bark which was pushed in by the late ᵋâ'wadē, while Hä'ᵋmadzalas / worked at what was something like tongs and at cedar withes which he twisted. / As soon as he had finished, he tied one cedar withe around / the lower end of the tongs. Then was tight the tied cedar withe. / Then he took one toad and put its head into (30) the split of the tongs. He took one / cedar withe and tied it around close to the toad and / he did the same with the there (other) toads. When / this was done ᵋâ'wadē prayed / to the toads what you know, for it is written in your (35) papers. Then Ten-Fathom-Face was to die suddenly, the way this is done. /

Now I will talk also about the two / sorcerers, Copper-Dancer (ʟ!ā'qwalał) who belongs to the numaym Wāwŭlibâᵋyē, / and Inviter (ʟē'ᵋlēnoxᵘ) who belongs to the numaym Wāwŭlibâᵋyē. / Now ʟᴇlēłk·în who also belongs to the numaym Wāwŭlibâᵋyē takes away things for them. (40) Now ʟᴇlēłk·în took away things from Great-Mountain (Nᴇg·ä'dzē), the / head chief of the numaym First-Ones (G·ī'g·îlg̣ăm) of the Great Kwakiutl. / As soon as he had obtained his game (i. e. the objects taken) he gave it to Copper-Dancer.

276 (1) Then Copper-Dancer asked ʟᴇlēłk·în to go and search for a whole / body of a dead man. "As soon as you find it go to the witchcraft place which is known to you, / in the woods," said he to him. Immediately ʟᴇlēłk!în went / to the graves on the trees and

when he found a whole body (5) he took it and went to the witchcraft place in the woods where / LElēłk·în cut off the head of the dead man. As soon as he arrived / at the witchcraft place he broke off hemlock branches and covered with them the / body of the beheaded man. Then LElēłk·în came / home, for he had finished his work. Now evidently (10) he told Copper-Dancer and Inviter, for nothing was taken by them when they / went into the woods, except what was obtained by them (their game), for / four knives were always on the witchcraft place. As soon as they arrived there / they washed their bodies at the same time in a small stream. / Then they rubbed their bodies with hemlock branches. /

(15) I only guess as to what I am going to say, for I did not / see it, for I saw the beheaded dead man / which was skinned on the right hand side when I found them in the / woods where I was hunting deer. I had lost my way when I / saw smoke, I walked among the bushes as I went towards it and I went (20) to a big cedar tree which was lying on the ground and I hid on one side of it, / for the sorcerers had built a fire on the ground on the other side of the / cedar that was lying down. The faces of Copper-Dancer and Inviter were blackened with charcoal. / Now Inviter had by his side a gun. / He was wailing while Copper-Dancer tended the fire. (25) Then he said, "Go on and wail, for now Great-Mountain is dead," / said he. Immediately Inviter said as he was / wailing, "Ha ha ha, our chief has overdone it," as he was / closing his eyes. Young trees were growing on the cedar and I was hiding on one side of it. / There I looked through and again said (30) Copper-Dancer, "Go on and wail for him. Now / this Great-Mountain is dead," said he. Immediately Inviter said / as he was wailing, "Ha ha ha, our chief has overdone it." / Then I jumped over the log that was lying on the ground and I took the / gun and threw it into the small pond. I stepped back (35) and I was ready with my gun. After a little while Copper-Dancer spoke / and said, "You have done well. Come and sit down / and learn what we are doing," said he. Then / Inviter said, "He is not right, for he is always laughing," said he. / I asked him, "Who is that who is being bewitched by you," said I to him. (40) Then Copper-Dancer said, "This is Great-Mountain," said he. Then I laughed. / That was the reason why Copper-Dancer and Inviter became angry and therefore / they scolded me. I told them that Great-Mountain had died / in the morning, "at the time when I found your witchcraft place."
277 Then said (1) Copper-Dancer, "Oh oh oh oh, may never ill luck befall me," said he as he / scattered the fire on the ground and dug up four elder sticks / and laid them down. Then he arose from

the ground and took (some) cedar bark / and eagle down which was wrapped up and he put down the (5) cedar bark and the down at the place where the four elder sticks were, / his means of witchcraft. Then Copper-Dancer took one / elder stick and laid it on the cedar bark. He took his / knife and cut the tying at the end of the elder stick used for witchcraft. / Then came apart the split elder stick. Then I (10) saw the skin of a dead man wrapped around the game (the objekts taken) / from Great-Mountain, and a sinew of the dead man / was the tying of what was put into the hollowed out elder stick / which was put together tight. Then it was buried in the ground and / a fire was built on it. Therefore it was very hot when (15) Copper-Dancer untied it and put it on the cedar bark. / Then he put down on it and after he had done so he took up the / cedar bark and placed it upon two wedges / driven into a cedar tree. When he sat down on the ground, / Copper-Dancer said to me, "Take care and do not talk about (20) us. I will pay you fifty blankets / and I will give you my daughter to be your wife, / if you wish," said he. Then I left him. That is the / end. /

Now I will talk also about the sorcerer of the (25) Great Kwakiutl, two men and one secret / man who takes the game that belongs to the one whom they want / to die, Place-of-Going-to (G̣wēmâlas) and Trying-to-Invite (ʟā'lēliʟ!a), both of whom belong to the / numaym Dzᴇ'ndzᴇnx·q!aᵋyu. They are the sorcerers / and their secret man is Meeting-with-Property (Yäqăwid), who also belongs to the (30) numaym Dzᴇ'ndzᴇnx·q!aᵋyu. He is the secret man / who takes things for the two sorcerers. Now / Meeting-with-Property secretly takes excrement and urine and / saliva and hair and a bitten place on a cedar stick. / As soon as Meeting-with-Property had gotten the game (all these things) he gave them (35) to Place-of-Going-to. Meeting-with-Property was asked by Place-of-Going-to / to search for the skull of a dead man and for a right thigh / bone. As soon as he had found them he took them to the witchcraft place. Then / Meeting-with-Property told Place-of-Going-to that the two / bones were now on the ground at the witchcraft place. Now all the work of Meeting-with-Property was finished (40) after this. Then Place-of-Going-to and Trying-to-Invite went to the / witchcraft place. I only guess that immediately Place-of-Going-to tied up / the game (the things taken) and put some of them into the skull of the man. (1) Trying-to-Invite broke the thigh bone of the 278
man / and tucked into it the several (things) kinds of game. As soon as / the bone was full they stuck together the ends of the broken bone / so that it fitted and they tied them together well.

As soon as this was done (5) Place-of-Going-to tucked them also into the hole at the side of the skull. / Now Trying-to-Invite dug a hole in the ground. As soon as he had done so / Place-of-Going-to prayed to his means of witchcraft what has already been written by me / for you, as he put it into the thigh bone in the box. / Now he put it into the place dug out, together with the skull. Then (10) he covered dirt over it and built a fire on it. When / he wishes the man to die quickly he keeps / the fire burning on the means of witchcraft day and night. When he wishes him / to be sick for a long time, he does not make a really large fire over it. / Trying-to-Invite wailed and Place-of-Going-to tended the fire (15) This is the wail of Trying-to-Invite, /

"Ha ha ha, now the great chief had bad luck," /

were the words of the wail of the witchcraft against Hë′nak·!ālasōᵋ, / the chief of the numaym Chiefs (G·ē′xsᴇm) and Sē′nʟ!ᴇm. This is the reason why I know about these ways, for I came and got the means of witchcraft. (20) I looked at them as the tying of the game (things taken) that was inside the / skull and inside the thigh bone were untied. Now / Hë′nak·!ālasōᵋ was alive. That is the end. /

Now I will talk again about the sorcerer of the Northerners / (Gwētᴇla) about whom I do not know very definitely. Many times I have heard him (25) talk about it and about his being proud of his witchcraft, for he often / talks to me about what he does. I asked him and / said to him, "Are you the only sorcerer?" said I to him. Then he said, / "That foolish man Made-to-Give-Advice (K!wē′xᴇlag·iᵋlakᵘ) is my / companion in witchcraft." Now ʟᴇbī′d belongs to the numaym (30) La′ălax·sᵋᴇndayo. Made-to-Give-Advice belongs to the numaym / Real Kwakiutl. "This is the secret man, ᵋamax·âg·ila / who also belongs to the numaym La′ălax·sᵋᴇndayo, and / he takes things for me," said he. Then I asked him and said to him, / "What do you do when you practice witchcraft?" said I to him. Then he said, (35) "I do differently from the way it is worked by other sorcerers, / for they build a fire over their means of witchcraft. There is no fire on the ground of my / means of witchcraft and there is also no wailing in my witchcraft," said he as he / said, "Let me begin at the beginning the way I do. When / ᵋamax·âg·ila gives me the game (things taken) we start (40) with Made-to-Give-Advice and we go to a newly buried / man who just died. Then we lift off the cover of the / 279 coffin. As soon as the cover of the coffin is off (1) I take off the wrapping around the dead man. When / he is naked then I pray and say to him, /

'I have come, Supernatural One, you, Short-Life-Giver, that you, please, take hold / of the chief (I mention the name of the one I wish to die quickly) (5) that he may go quickly to where you are staying, Supernatural One, / you, Death-Making-Woman. Now this / clothing of this chief will go and stay with you, Supernatural One,'" said he. /

"Then I cut open a small hole above the / navel and I put the game (things taken) into the (10) cut and I stir up the game (things taken) among the intestines of the dead / man. As soon as I have done so I spread the wrapping / blanket over the body. I put on the cover of the / coffin, for I just want to hide it so that it is not evident that it / has been touched by man." As soon as it gets daylight in the morning (15) LEbī′d goes again and prays to the dead man. / After he has prayed four times he stops. Then he only / expects the man to get sick. Then he stopped / talking about this. /

I asked him who taught him this sorcery. He said, (20) "Nobody taught it to me, I dreamed about it," / said he. Now it is ended, for he just left me as though he regretted / that he had told me about it. /

Treatment of Girl who is to be a Dancer. /

It is that, when she has given birth to a child, (25) as soon as its father finds out that it is a girl, then the man / asks the midwife, another woman, to wrap up / the child in a warm blanket. Then the man / takes eagle down and takes the child in his arms / and goes inland. When he reaches a patch of salal berry bushes (30) he takes the down and breaks it up. Then he / puts the down over the salal leaves, while he is still carrying the child in his arms. / When he has done so he prays to the down and to the / salal bushes and says, "Go on, Supernatural Ones, please, look at / me and my child which I got by good luck and, please, give over your (35) power of success to her and your (power of) containing wealth to her that she / may be rich in every way like you, Supernatural Ones; and also, protect / her that she may not have bad luck in her work / when she is grown up, and also that she may be a real dancer, Supernatural One, / please," says he and he goes home to his house. For four (40) days he is doing so to his daughter. Then he stops. /

(1) Treatment of First-born Girl, DEna′x·daᵋxᵘ. / 280

When a girl is born by her mother / it is washed by the midwife who takes care of the woman who has given birth. / After she has washed her, she wraps her in warm covers. (5) Now the mother of the child takes a little mountain goat wool / and she takes a narrow strip of cotton cloth. She / takes a little wool and puts it on the narrow strip of cotton cloth. / Then she prays to it and says, / "Now great supernatural power of the Supernatural-One-of-the-Rocks, look at what I am doing to you, for (10) I pray you that you, please, have mercy on my child and that you give her / success in picking all kinds of berries on the mountain; / and this, that she may have success in obtaining property and be rich like you, / great Supernatural One; and this, that you protect her that / nothing evil may happen to her when she goes up (the mountain) picking berries (15) on the mountain; and this, (against) sickness. Go on, please, listen to my / prayer to you, supernatural power of the Supernatural-One-of-the-Rocks," says she. /

As soon as she stops praying she wraps the narrow strip of / cotton cloth around the four strings of wool. She puts them into a / small basket in which the clothes of her child are. Now (20) she waits for the navel cord of her child to come off. As soon as it / is off she ties it around the right hand of her child. / Now it stays on her hand, and until the time when the child is nine months old / it will not be taken off. As soon as the child is nine months old her mother / takes the remains of the wool and she takes the four (25) strings and wraps around them the cotton cloth that has been washed, around the four / strings of wool. Then she ties it around the right hand of her / child and she also takes one piece of wool and / cuts it up so that it is like flour. She puts a little / water with it so that it becomes pasty. Then she prays to the finely cut wool (30) and says, /

"O, supernatural power of the Supernatural-One-of-the-Rocks, go on, look at what I am / doing to you, for I pray you to take mercy on my child / and, please, let her be successful in getting property and / let nothing evil happen to her when she goes up the mountain picking (35) all kinds of berries; and please, protect her, / Supernatural One," says she as she puts her first finger into what is / like milk, the wool mixed with water, and she puts it on the tongue of the / child. Four times she does so. When / she has finished she suckles her child. Now for four days (40) she does this in the morning, then she stops after this./

Now this woman who has been treated grows up and she really / gets much when she picks all kinds of berries on the berry picking
281 places on the (1) mountains of Knights Inlet and therefore she has many berry cakes and / crabapples and Viburnum. She is rich in property, for / the woman is industrious. That is the end. /

Treatment of Boy who is to be a Hunter, Dena′x·daᵋxᵘ /

(5) "It is that, as soon as a boy is born by his mother," / said Made-to-be-Blanket-Giver (x·ā′x·ᴇlq!aᵋyugwiᵋlakᵘ) who belongs to the numaym / Chiefs (G·ē′xsᴇm) of the Dᴇna′x·daᵋxᵘ, "Let me treat with medicine my child / so that he may become a great mountain goat hunter and that he may have no / misfortune on the mountain, for he will be washed four times," said he (10) to his wife. Then his wife answered. She said, / "Good is what you say. Go on and do thus to him, for you are / a mountain goat hunter; that he may be like you, "/ said she. When the child was four days old / Made-to-be-Blanket-Giver took tallow of the mountain goat and (15) put it down near the cradle of his child. He took a / knife and sat down. Then he took a thin piece of tallow / and spread it over his left hand. Then he prayed to the / tallow and said, /

"I pray to you, Supernatural One, that you take mercy on my son, (20) that he may be like you, not afraid to walk even on / steep mountains when he goes hunting mountain goats. Please, protect him / that he may not be unlucky, Supernatural One," said Made-to-be-Blanket-Giver. / "Also, that he may be rich in property, for this is done by you, Supernatural One," / said he. When the boy was a full grown man (25) his name was Smoke-all-around (Kwax·sēᵋstāla). Then he was a great hunter / of mountain goats and he was not afraid of grizzly bears, for he just / shot them at once with his flintlock gun when he saw them. And also / he was not afraid to walk on the mountains even when they were steep. / He never hurt his feet although he walked among devil's club. (30) And he also got many black bears and all kinds of animals, for he / was the only true hunter among this tribe. Also he did not / once wear shoes, therefore his feet were very large. / He always washed his body / every morning. For four days when it got night (35) he cohabited with his wife. When this was done / they arose and they washed in the river. That is the end. /

Story of a Twin Woman. /

The ancestors of the Up-River-Tribe (Nē′nᴇlk·!ēnoxᵘ) lived at Up-River (Nē′nᴇlg·as). / They had for their chief Great-Copper (ʟ!ā′qwadzē), whose wife was Invincible-Woman (ᵋyā′k·âyug̣wa).
It (1) was she, Invincible-Woman, who gave birth to two girls. / 282
Invincible-Woman was the mother of twins. It was not four days before / one of the twins died. Then, it is said, / Invincible-Woman dreamed about the one daughter who was alive who said to her (5) mother, Invincible-Woman, "O mother, call me by the

name which I had where I came from among the / salmon. I am Not-Caught-in-House (?) (Wits!ag̣alił). Do not call me any other / name, else I shall leave you," said the twin child in her dream. / As soon as Invincible-Woman awoke she told / her husband, Great-Copper, about her dream. Then (10) Invincible-Woman stopped speaking about her dream to her husband and / Great-Copper at once took the child in his arms and spoke to her. /He said, /

"Thank you, child, you Not-Caught-in-House, for trying to come / to us, (to me) and to your mother, that we may treat you well, child. (15) Thank you, Not-Caught-in-House, you Supernatural One, you who / come with wealth to us that you may make us rich,/ you Supernatural One, you Wealth-Maker of supernatural power. And this, that / nothing evil may befall us through your coming to us, Supernatural One," said / Great-Copper to his child. /

(20) Now the child was growing up well after this and never / cried. As soon as the girl was four years old / she asked her father Great-Copper to try to get / white tail feathers of the eagle and red ocher for her. / At once Great-Copper asked among his tribe who might (25) have white tail feathers of the eagle and red ocher. / Then Great-Copper was given white tail feathers of the / eagle and red ocher. Great-Copper gave it to his / daughter, Not-Caught-in-House. As soon as Not-Caught-inHouse took the / white tail feathers of the eagle and the red ocher (30) she said, "Welcome, Supernatural Ones, for you have come to add your / power to my power that no evil may befall my / parents." And she gave back the white tail feathers / of the eagle to her father. Then Not-Caught-in-House said, "Go on / and pull out singly these white feathers and give one after another (35) to me," said she to him. At once Great-Copper / pulled out the white feathers one by one and gave them / to his daughter. When Great-Copper had given / all the feathers which he pulled out to his daughter, / Not-Caught-in-House took the tail end of the eagle from which (40) the feathers grow and put it away, for she wanted the large amount of / down that is on it. Then Not-Caught-in-House requested her father to / dye red cedar bark for a headring, and (she asked) for four small / abalone shells, said she. Immediately Great-Copper dyed red / 283 cedar bark. When this was done Not-Caught-in-House (1) requested Great-Copper to take the four abalone shells. / At once Great-Copper took the four abalone shells and / gave them to his daughter, Not-Caught-in-House. Now that was all that was / requested by Not-Caught-in-House. Immediately Not-Caught-in-House made her bed (5) like a small house. When she had done so / she took the red cedar bark and split off four narrow strips. / She hung on these four feathers. And now there were four pieces of

red cedar bark / from each of which four feathers were hanging. As soon as she had done so / she stretched them along the inner wall of her bedroom. When (10) this was done it was in this way.[1] When this was done she plucked off the / down from the tail end of the eagle on which / the feathers grow and she put the down on the feathers which / were hanging in her bedroom. When this was done she took the / red cedar bark and made a headring. She took four (15) abalone shells and put one right on the forehead of her / headring of red cedar bark. She put another one at the back (of the headring). / She put one on each side of it. / Then she took two feathers and made them stand up in the nape of the neck on her / headring. When this was done she put down (20) on it. When this was done it was this way.[2] Now she / wore the headring of red cedar bark. She took tallow and rubbed it on her face. / She took red ocher and daubed it on her / face. Then she took eagle down and put it on her / headring. Now it was done after this. Then Not-Caught-in-House was happy (25) after this. She always painted her face with red ocher / in the morning when she got up and she wore her headring of / red cedar bark until she became an old woman. /

Finally her ways became different after that, for / when it was autumn, the time when the dog salmon jump at the (30) mouth of the river Gwā'nē, Not-Caught-in-House sat down outside of her / house and prayed to the dog salmon as they were jumping about. / Now the teeth of Not-Caught-in-House began to disappear after this. / For four days she did this, then all her teeth had disappeared / and all her teeth changed to teeth of dog salmon, instead of her past teeth. (35) Now the teeth of dog salmon were growing on her, and they all / had bent tips. As soon as all the dog salmon had gone up the river / and all had been spawning, then, when all the / dog salmon were dead all the salmon teeth of Not-Caught-in-House dropped off / and the woman's teeth of Not-Caught-in-House grew again. (40) Now this continued in the autumn when her teeth were changing. Then / Not-Caught-in-House called her father, Great-Copper and his wife, / Invincible-Woman to sit down outside of her bed. As soon as / they had come they sat down. Then Not-Caught-in-House spoke to them and said, / "This is the reason why I called you to come and listen to what I am going to tell (1) you that you will not allow the men 284 and the women / and the young women and the young men to come near to my bedroom, / else I shall not stay with you for a long time for I mean this, that the young women are menstruating / and cohabit and also all the men. (5) That is wrong for me, for I have never menstruated. / I had no husband where I came from, for I / was told by my parents not to come home to our / place until I should be really an old woman," said Not-Caught-in-House / to her parents. "Now I am really weak. When (10) I die bury me on a hemlock tree / at the upper end of our house that my parents may have no trouble / when they come to take me. Also this that I may not be / (away) a long time, before I come back to Q!ŭmx·ᴇlag·îlis. / I shall be a man when I come back again," for this Q!ŭmx·ᴇlag·îlis was the younger brother (15) of Great-Copper, the father of Not-Caught-in-House. Then Not-Caught-in-House said / to her mother, Invincible-Woman, "O mother, look at this scar / on the back of my hand, for it will remain thus when I / come back to Q!ŭmx·ᴇlag·îlis who will be my father, that you / may recognize me," said she. It was not long before Not-Caught-in-House died. (20) Then she was buried on a hemlock tree. / After they had buried Not-Caught-in-House / many dog salmon came jumping about, in numbers never seen before. / Now it was one year since Not-Caught-in-House had died / when Copper-Receptacle-Woman (ʟ!ā′qwaa′ts!egas), the wife of Q!ŭmx·ᴇlag·îlis, was with child. (25) Then she gave birth to a boy. Immediately / Invincible-Woman looked at the right hand of the child / and she saw the scar on the back of the hand of the / child. At once Invincible-Woman said to him, "Ah, welcome, / Not-Caught-in-House, my child, now you have come back, Supernatural One, to (30) come and protect us, great good child," said she to him. / Then a man came who had the name Lincod (Nā′łᴇm), who was a twin child of his late mother. / He sat down and took the child in his arms. / Lincod looked at the child and said to him, "Ah ah ah, it is you / who has come, friend Weight-Giver (G̣wā′g̣ŭntēᵋ), you have come to be treated always well by your (35) parents. Go on now, and be always happy, friend," / said Lincod to him. Now he was a single child of his mother. He was / half salmon child, Weight-Giver. Now he was growing up well as he was growing up. / When he was a young man he would say now and then in the / fall, "There will be many dog salmon this fishing season," or (40) he would also say, "There will be no dog salmon this fishing season." / And he never once erred in what he said. / This is the reason the Indians believe that twins come from / different kinds of salmon. And Weight-Giver also did not die until / he was an old man. That is the end. /

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[1] They were attached in rows on the wall about 10 cm apart, so that the tassels in the single rows which were also about 10 cm apart, formed diagonals.

[2] The abalone shells in front, behind, and on each side; the feathers tied on behind, slanting outward.

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